रामायण मुक्तावली



BY

RAMAYANA RATNAKARA
T. SRINIVASA RAGHAVACHARYA

श्रीरामजयम्

RAMAYANA MUKTAVALI

Valmiki's Maxims with English Translation.



(II Edition, Revised and Enlarged.)

BY

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CHITTOOR.

(Author of Ramayana Saravali)

WITH

a Foreword by

The Hon'ble Mr. Justice M. Patanjali Sastri.

(Judge, Federal Court of India.)



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The Hon'ble Mr. Justice,
M. PATANJALI SASTRI.

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FOREWORD

TO

RAMAYANA MUKTAVALI.

It is a happy idea of Sri T. Srinivasa Raghavacharya to offer to students and lovers of Sanskrit an anthology of didactic verses collected from that vast storehouse of beauty and wisdom, Valmiki Ramayana. The selection has been made with discrimination and the little book abundantly repays perusal. The English translation, which is quite a successful attempt at reconciling conformity to the original with the demands of English idiom, will make these veritable 'pearls' of wisdom available to a wider circle of readers.

I heartily commend the compiler's suggestion that students for whom this book is mainly intended should memorise these verses which will serve to guide them through many of life's perplexities.

M. Patanjali Sastri.

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AUTHOR'S NOTE.

This little book contains almost all the 'Neeti Slokas' or moral sayings culled out from Srimad Valmiki Ramayana, with an English rendering of the same. I need hardly say that even one with the Gandhian command of English language cannot render a happy translation of the Sanskrit verses into English and sometimes a close literal translation, even if it were possible, looks rather uncouth. My present endeavour therefore, is mainly to convey in English the idea of the original Sanskrit verses, giving a true translation wherever possible and necessery. Like lustrous pearls gathered from the deep ocean these invaluable pearls of Valmiki are collected from out of the unfathomable depths of the vast ocean of Ramayana and hence the book is styled as 'Ramayana Muktavali'. Though this little book may be welcomed by all the English-Sanskrit knowing lovers of Ramayana, it is mainly intended for students whom I request to get the verses by heart with great advantage to them not only during their scholastic career but also in their everyday life thereafter.

CHITTOOR, 5—3—40.

T. SRINIVASA RAGHAVACHARYA,

Author.

Respectfully dedicated

to

SAGE VALMIKI

who, more than the divine hero and heroine of his immortal work, is a source of perennial inspiration to me and to whose silent blessings I entirely owe my feeble knowledge of Srimad Ramayana.

T. S. R.

श्रीरामजयम्



॥ रामायणमुक्तावली ॥

"जयत्याश्रितसन्त्रास ध्वान्तविध्वंसनोदयः ।
प्रभावान्सीतया देव्या परमव्योमभास्करः ॥"

भगवद्भाष्यकाराय[1] भवसागरसेतवे ।
भूयो भूयो नमस्कुर्यां भूरिकल्याणराशये ॥

वेत्तारं सर्वविद्यानां जेतारं जिह्मवादिनाम् ।
त्रातारं भवतप्तानां तोतारम्बात्मजं[2] भजे ॥

॥ बालकाण्डम् ॥

१. अलङ्कारो हि नारीणां क्षमा तु पुरुषस्य वा ।
क्षमा दानं क्षमा सत्यं क्षमा यज्ञश्च पुत्रिकाः ॥
क्षमा यशः क्षमा धर्मः क्षमया विष्ठितं जगत् ॥
(33—9)

Forbearance is an ornament to men and woman alike. Forbearance is charity, Forbearance is virtue, Forbearance is sacrifice, Forbearance is fame, Forbearance is righteousness; in fact the entire world rests on forbearance.

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(1) रामानुजाय । (2) वेदान्त देशिकं ।

२. न चावज्ञा प्रयोक्तव्या कामक्रोधवशादपि ।

(13—14)

As a rule none should be treated with indifference actuated by greed or anger.

३. अवज्ञया न दातव्यं कस्यचिल्लीलयापि वा ।
अवज्ञया कृतं हन्याद्दातारं नात्र संशयः ॥

(13—33)

Nothing should be given to any one with callousness even in joke. If anybody violates this law he will doubtless be ruined.

४. नृशंसमनृशंसं वा प्रजारक्षणकारणात् ।
पातकं वा सदोषं वा कर्तव्यं रक्षता सता ।
राज्यभारनियुक्तानामेष धर्मः सनातनः ।

(25—18)

It behoves those who are responsible for the protection of the subjects under their care to do all that are needed cruel or not, sinful or blameworthy. This is the Law eternal for those who had taken the reigns of the government.

५. रक्षांसि सन्ध्याकालेषु दुर्धर्षाणि भवन्ति वै ।

(26—22)

The Rakshasas become uncontrollable when twilight sets in.

६. चलं हि यौवनं नित्यं मानुषेषु विशेषतः ।

(32—16)

Youth is ever transcient, the more so among human beings.

७. पिता हि प्रभुरस्माकं दैवतं परमं हि नः।
यस्य नो दास्यति पिता स नो भर्ता भविष्यति॥
(32—21)

Father is our (maidens') lord and he is verily our supreme God. He to whom we are betrothed by him will be our husband.

८. धिग्बलं क्षत्रियबलं ब्रह्मतेजोबलं बलम्।
एकेन ब्रह्मदण्डेन सर्वास्त्राणि हतानि मे॥
(56—22)

Fie upon the prowess of the khshatriyas. The brahmic might is the real power. All my missiles were shattered to pieces by a single brahminic wand.

९. दैवमेव परं मन्ये पौरुषं तु निरर्थकम्।
दैवेनाक्रम्यते सर्वं दैवं हि परमा गतिः॥
(58—22)

Fate is more powerful than human prowess Everything in the world is preordained and everything is regulated by the decrees of Fate.

१०. प्रायेण हि नरश्रेष्ठ ज्येष्ठाः पितृषु वल्लभाः।
मातॄणां च कनीयांसः............॥
(61—18)

The eldest-born is generally the pet of the father and the youngest of the mother.

॥ अयोध्याकाण्डम् ॥

११. भूयो विनयमास्थाय भव नित्यं जितेन्द्रियः ।
कामक्रोधसमुत्थानि त्यजेथा व्यसनानि च ॥
(3—42)

Be more humble and ever control thy senses. Get over the evils resulting from desire and anger.

१२. तुष्टानुरक्तप्रकृतिर्यः पालयति मेदिनीम् ।
तस्य नन्दन्ति मित्राणि लब्ध्वाऽमृतमिवामराः ॥
(3—43).

The friends of a prince who rules his kingdom to the joy and contentment of his thriving subjects delight his friends even as the advent of nector rejoiced the gods.

१३. चला हि प्राणिनां मतिः ।
(4—20)

People are generally fickle-minded.

१४. किं तु चित्तं मनुष्याणामनित्यमिति मे मतिः ।
सतां तु धर्मनित्यानां कृतशोभि च राघव ॥
(4—27)

Human minds are rarely constant and ever changing. It is only by their constant deeds the virtue of the good is shown.

१५. भयं भीताद्धि जायते ।
(8—5)

Awe comes from those who fear.

१६. सन्निकर्षाच्च सौहार्दं जायते स्थावरेष्वपि ।

(8—28)

Even immoveables become attached to us by constant contact with them.

१७. गतोदके सेतुबन्धो न विधीयते ।

(9—54)

There is no purpose in constructing a dam after the water had flown out.

१८. धिगस्तु योषितो नाम शठाः स्वार्थपराः सदा ।
न ब्रवीमि स्त्रियः सर्वाः भरतस्यैव मातरम् ॥

(12—103)

Fie upon those who call themselves women, who are ever wily and self-seeking! I don't mean all women, but only those who are akin to Kaikeyi, Bharata's mother.

१९. सत्यमेकपदं ब्रह्म सत्ये धर्मः प्रतिष्ठितः ।
सत्यमेवाक्षया वेदाः सत्येनैवाप्यते परम् ॥

(14—7)

Truth is the Almighty God resorted to by all; truth is embodied in virtue, in truth converge the everlasting Vedas and it is truth that leads us to Beatitude.

२०. यश्च रामं न पश्येत्तु यं च रामो न पश्यति ।
निन्दितः स वसेल्लोके स्वात्माप्येनं विगर्हति ॥

(17—14)

Any one who sees not Rama nor is seen by Him is scorned everywhere and he even detests himself.

२१. न ह्यतो धर्मचरणं किंचिदस्ति महत्तरम्।
यथा पितरि शुश्रूषा तस्य वा वचनक्रिया॥

(19—22)

There is no virtue higher than service to one's father and obedience to his commands.

२२. एक एव हि वन्ध्यायाः शोको भवति मानसः।
अप्रजाऽस्मीति सन्तापो न ह्यन्यः (पुत्र) विद्यते॥

(20—37)

Barren women have an only grievance that they are childless and nothing more.

२३. गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः।
उत्पथं प्रतिपन्नस्य कार्यं भवति शासनम्॥

(21—13)

Even a preceptor must be punished, if only he, actuated by pride, acts without discriminating the right from the wrong.

२४. पितुर्हि वचनं कुर्वन् न कश्चिन्नाम हीयते।

(21—36)

No evil had come unto those who obey the behests of their father.

२५. धर्मो हि परमो लोके धर्मे सत्यं प्रतिष्ठितम्।

(21—40)

Virtue reigns supreme in the world. Virtue is entwined with Truth; and to obey the commands of the father is only in consonance with the laws of virtue.

२६. संश्रुत्य च पितुर्वाक्यं मातुर्वा ब्राह्मणस्य वा।
न कर्तव्यं वृथा वीर धर्ममाश्रित्य तिष्ठता॥
(21—41)

Having once taken a resolve to abide by thewords of one's father or mother or even a bramhin, a virtuous man ought not to go back on the same.

२७. धर्मार्थकामाः किल तात लोके
समीक्षिता धर्मफलोदयेषु।
ते तत्र सर्वे स्युरसंशयं मे
भार्येव वश्याऽभिमता सुपुत्रा॥
(21—56)

Virtue, material prosperity, and conjugal bliss are but the fruition of leading a truthful life in this world. Even as a devoted wife attains virtue by her devotion to the husband, conjugal bliss by her love and attachment to him, and material prosperity by bringing forth a worthy son, so, if only we lead a truthful life, there is no gainsaying the fact that Virtue, material prosperity and conjugal bliss will automatically follow.

२८. यस्मिंस्तु सर्वे स्युरसन्निविष्टा
धर्मो यतः स्यात्तदुपक्रमेत।
द्वेष्यो भवत्यर्थपरो हि लोके
कामात्मता खल्वपि न प्रशस्ता॥
(21—57)

No action should be done that does not lead to virtue, material prosperity and conjugal bliss. Whatever is done must be in con-

formity with the laws of virtue. One's endeavour for mere material prosperity makes one an object of rediculc, and likewise, one's action done solely for conjugal bliss lowers one's estimation in the eyes of others.

२९. गुरुश्च राजा च पिता च वृद्धः
क्रोधात्प्रहर्षाद्यदि वाऽपि कामात् ।
यद्व्यादिशेत्कार्यमवेक्ष्य धर्मं
कस्तं न कुर्यादनृशंसवृत्तिः ॥
(21—58)

If a preceptor of mature age who is also a king and a father wants to uphold truth by carrying out his resolve and thereby commands his son to do a certain act, be he actuated by anger, joy or passion, who else will transgress his words other than the wicked?

३०. सुखदुःखे भयक्रोधौ लाभालाभौ भवाभवौ ।
यच्च किंचित्तथाभूतं ननु दैवस्य कर्म तत् ॥
(22—22)

Weal and woe, fear and anger, profit and loss, existence and non-existence and many other things in the world for which no cause can be attributed are but the decrees of Providence.

३१. ऋषयोऽप्युग्रतपसो दैवेनाभिप्रपीडिताः ।
उत्सृज्य नियमांस्तीव्रान् भ्रंश्यन्ते काममन्युभिः ॥
(22—23)

Even the mighty sages of lofty penance have to yield to the dictates of Fate and are

decoyed from their life of austerity by desire and anger.

३२. असंकल्पितमेवेह यदकस्मात्प्रवर्तते ।
निवर्त्यारम्भमारब्धं ननु दैवस्य कर्म तत् ॥
(22—24)

The unforeseen weight of the sudden fall of a stroke on our efforts is but the silent work of Fate.

३३. राज्यं वा वनवासो वा वनवासो महोदयः ।
(22—29)

Regal splendour and forest life are both akin. But if properly understood the latter should be preferred to the former.

३४. विक्लवो वीर्यहीनो यः स दैवमनुवर्तते ।
वीराः संभावितात्मानो न दैवं पर्युपासते ॥
(23—16)

It is only the coward and unchivalrous that quietly submit to Fate! The chivalrous and the self-confident do not depend on Fate.

३५. दैवं पुरुषकारेण यः समर्थः प्रबाधितुम् ।
न दैवेन विपन्नार्थः पुरुषः सोऽवसीदति ॥
(23—17)

One who is capable of conquering Fate by his manliness, won't regret, if his actions are thwarted by Fate.

३६. भर्तुः किल परित्यागो नृशंसः केवलं स्त्रियाः ।
(24—12)

It is simply cruel for women to discard their husbands.

३७. जीवन्त्या हि स्त्रिया भर्ता दैवतं प्रभुरेव च ।
(24—21)

For a wife during her life time, the husband is both God and lord alike.

३८. व्रतोपवासनिरता या नारी परमोत्तमा ।
भर्तारं नानुवर्तेत सा तु पापगतिर्भवेत् ॥
(24—25)

Though a woman may attain a very high position by the observance of fasts and ceremonies, she has only to tread the path of sinners, if she is not devoted to her husband.

३९. भर्तुः शुश्रूषया नारी लभते स्वर्गमुत्तमम् ।
अपि या निर्नमस्कारा निवृत्ता देवपूजनात् ॥
(24—26)

A wife devoted to the service of her lord attains the lofty heavenly abode even though she does not adore the Gods and is devoid of other qualities.

४०. शुश्रूषामेव कुर्वीत भर्तुः प्रियहिते रता ।
एष धर्मः पुरादृष्टो लोके वेदे श्रुतः स्मृतः ॥
(24—27)

A true wife should ever be desirous of serving her husband in all that is conducive to his good and happiness. This is the law Eternal expounded by the Vedas and the codes of morals.

४१. कृतान्तस्य गतिः...दुर्विभाव्या सदा भुवि।

(24—35)

The ways of Providence in the world are always inscrutable.

४२. ऋद्धियुक्ता हि पुरुषा न सहन्ते परस्तवम्।

(26—25)

Men of power and self-will, do not brook the praise of others.

४३. आराधिता हि शीलेन प्रयत्नैश्चोपसेविताः।
राजानः संप्रसीदन्ति प्रकुप्यन्ति विपर्यये॥

(26—35)

Those who serve their kings by their industry and good conduct win their smiles and favours; while others become the target of their frowns and anger.

४४. औरसानपि पुत्रान्हि त्यजन्त्यहितकारिणः।
समर्थान्संप्रगृह्णन्ति जनानपि नराधिपाः॥

(26—36)

The kings discard even their own kith and kin if the latter act against their interests, and favour only those that are loyal and dexterous even though they belong to the common folk.

४५. (आर्यपुत्र) पिता माता भ्राता पुत्रस्तथा स्नुषा।
स्वानि पुण्यानि भुञ्जानाः स्वं स्वं भाग्यमुपासते॥

(27—3)

Father, mother, brother, son and daughter-in-law do all individually attain the fruits of their karma good or bad.

४६. भर्तुर्भाग्यं तु भार्यैका प्राप्नोति ।

(27—4)

It is the wife alone that shares her husband's fate.

४७. न पिता नात्मजो नात्मा न माता न सखीजनः ।
इह प्रेत्य च नारीणां पतिरेको गतिस्सदा ॥

(27—5)

Neither the father nor the son, nor her own self nor the mother nor the friend is the final resort of a woman. The husband is her only resort both in this world and the world beyond.

४८. प्रासादाग्रैर्विमानैर्वा वैहायसगतेन वा ।
सर्वावस्थागता भर्तुः पादच्छाया विशिष्यते ॥

(27—8)

To repose still under the shadow of the husband's feet is at all times more delightful than dwelling in palace tops or a pleasure drive in aroplanes.

४९ पतिहीना तु या नारी न सा शक्ष्यति जीवितुम् ॥

(29—7)

A woman who is separated from her husband cannot sustain her life.

५०. श्रुतिर्हि श्रूयते पुण्या ब्राह्मणानां तपस्विनाम् ।
इहलोके च पितृभिर्या स्त्री यस्य (महामते) ॥
अद्भिर्दत्ता स्वधर्मेण प्रेत्यभावेऽपि तस्य सा ॥

(29—18)

The brahmin sages have stated that the Divine Vedas proclaim that she who in this

world, is given in marriage to one, by her father and elders with the sprinkling of the holy water in accordance with their religious custom, is his wedded wife even in the world beyond.

५१. स्वर्गो धनं वा धान्यं वा विद्याः पुत्राः सुखानि च ।
गुरुवृत्त्यनुरोधेन न किञ्चिदपि दुर्लभम् ॥

(30—36)

Heavenly bliss, wealth, agricultural products, knowledge, progeny and happiness are all obtained by mere service to preceptors and there is nothing that cannot be derived from it.

५२. आनृशंस्यमनुक्रोशः श्रुतं शीलं दमः शमः ।
राघवं शोभयन्त्येते षड्गुणाः पुरुषोत्तमम् ॥

(33—12)

Harmlessness, mercy, erudition nice manners, control of senses and control of mind, these are the ornaments adorning the person of Rama who is the foremost among all persons.

५३. मूलं ह्येष मनुष्याणां धर्मसारो महाद्युतिः ।
पुष्पं फलं च पत्रं च शाखाश्चास्येतरे जनाः ॥

(33—15)

Rama who is the very essence of virtue, is the resplendant root of the tree of all created humanity whereof all other human beings are but flowers and fruits, leaves and branches.

५४. न हि क्षुभ्यति दुर्धर्षः समुद्रः सरितांपतिः ।

(34—46)

The unfathomable ocean, the lord of all the rivers, keeps to the banks.

५५. पिता हि दैवतं तात देवतानामपि स्मृतम् ।

(34—52)

It is taught in the Vedas that a father is the God of every one even of Gods.

५६. भर्तुरिच्छा हि नारीणां पुत्रकोटया विशिष्यते ॥

(35—8)

It is nobler for a woman to carve to the taste of her husband than carving to the tastes of a crore of her children.

५७. आम्रं छित्वा कुठारेण निम्बं परिचरेत्तु यः ।
यश्चैनं पयसा सिञ्चेत् नैवास्य मधुरो भवेत् ॥

(35—14)

One who fells a (fruit bearing) mango tree by an axe and plants a margosa in its place cannot reap a tasty fruit even though he might water it with milk.

५८. न हि निम्बात्स्रवेत्क्षौद्रं लोके निगदितं वचः ।

(35—15)

It is a well-said proverb in the world that honey cannot be extracted from margosa.

५९. पितॄन्समनुजायन्ते नरा मातरमङ्गनाः ।

(35—26)

Men possess the traits of their father, and women those of their mother.

६०. यो हि दत्त्वा गजश्रेष्ठं कक्ष्यायां कुरुते मनः।
रज्जुस्नेहेन किं तस्य त्यजतः कुञ्जरोत्तमम् ॥
(37—3)

If one has an attachment to the rope after giving up a mighty elephant, of what avail is it to him after the loss of the elephant.

६१. आत्मा हि दाराः सर्वेषां दारसंग्रहवर्तिनाम्।
(37—24)

The wife is the soul of all those who lead a wedded life.

६२. असत्यः सर्वलोकेऽस्मिन् सततं सत्कृताः प्रियैः।
भर्तारं नानुमन्यन्ते विनिपातगतं स्त्रियः॥
(39—20)

However much a loving husband may satisfy the wants of faithless wife, he is discarded by her in his times of distress.

६३. एष स्वभावो नारीणां अनुभूय पुरा सुखम्।
अल्पमप्यापदं प्राप्य दुष्यन्ति प्रजहत्यपि ॥
(39—21)

It is the charecteristic of the womenfolk to enjoy in times of prosperity (of their husband) but abuse and even discard him at the slightest advent of adversity.

६४. असत्यशीला विकृता दुर्ग्राह्यहृदयाः सदा।
युवत्यः पापसङ्कल्पाः क्षणमात्राद्विरागिणः ॥
(39—22)

It is also the charecteristic of faithless women to lead a false life, do acts unworthy

of them, possess a heart ever unfathomable, be inclined to do sinful acts and in a trice cease to be affectionate.

६५. न कुलं न कृतं विद्यां न दत्तं नापि संग्रहम् ।
स्त्रीणां गृह्णाति हृदयं अनित्यहृदया हि ताः ॥
(39—23)

A woman's affections cannot be won over by nobility of birth, or the help rendered or education or gifts or even the sacred marriage tie, because by nature they are not constant.

६६. साध्वीनां तु स्थितानां हि शीले सत्ये श्रुते शमे ।
स्त्रीणां पवित्रं परमं पतिरेको विशिष्यते ॥
(39—24)

For those high-souled women who are truthful, cultured and patient and have a clean conduct there is none more sacred than their husband.

६७. नातन्त्री वाद्यते वीणा नाचक्रो वर्तते रथः ।
नापतिः सुखमेधेते या स्यादपि शतात्मजा ॥
(39—29)

A veena (a musical instrument) without strings and a chariot without wheels are on a par with a woman without a husband. She derives no enjoyment even though she might have a hundred sons.

६८. मितं ददाति हि पिता मितं माता मितं सुतः ।
अमितस्य हि दातारं भर्तारं का न पूजयेत् ॥
(39—30)

Father, mother, and son all contribute to the happiness of a woman only to a limited extent. Which woman will not worship her husband who unlimitedly contributes to her joy any welfare.

६९. काम एवार्थधर्माभ्यां गरीयानिति मे मतिः ।

(53—9)

Cupid's sway, methinks, is often mightier than gain and rights.

७०. अर्थधर्मौ परित्यज्य यः काममनुवर्तते ।
एवमापद्यते क्षिप्रं राजा दशरथो यथा ॥

(53—13)

He who seeks after sexual happiness devoid of virtue and material prosperity sinks into the mire like King Dasaratha.

७१. न परेणाहृतं भक्ष्यं व्याघ्रः खादितुमिच्छति ।

(61—16)

Tigers disdain another's prey.

७२. गतिरेका पतिर्नार्याः द्वितीया गतिरात्मजः ।
तृतीया ज्ञातयो राजन् चतुर्थी नेह विद्यते ॥

(61—27)

For a woman, the husband is her first resort, the son is the second and the relations are the third but there is no fourth for her in this world.

७३. भर्ता तु खलु नारीणां गुणवान्निर्गुणोऽपि वा ।
धर्मं विमृशमानानां प्रत्यक्षं देवि दैवतम् ॥

(62—8)

For those women who lead a life of virtue the husband with or without character is their visible God.

७४. नैषा हि सा स्त्री भवति श्लाघनीयेन धीमता ।
उभयोर्लोकयोर्वीर पत्या या संप्रसाद्यते ॥
(62—13)

She who is always at loggerheads with her husband, however good and wise he may be, her lord here and hereafter, does not merit the name of wife.

७५. शोको नाशयते धैर्यं शोको नाशयते श्रुतम् ।
शोको नाशयते सर्वं नास्ति शोकसमो रिपुः ॥
(62—15)

Affliction destroys a man's courage, affliction destroys his learning, aftliction destroys all that is good in him, in fact there is no greater enemy to him than affliction.

७६. शक्य आपतितः सोढुं प्रहारो रिपुहस्ततः ।
सोढुमापतितः शोकः सुसूक्ष्मोऽपि न शक्यते ॥
(62—16)

It is possible to endure a physical blow from the hands of an enemy but it is difficult to bear the pangs of grief however slight they may be.

७७. धर्मज्ञाः श्रुतिमन्तोऽपि छिन्नधर्मार्थसंशयाः ।
यतयो वीर मुह्यन्ति शोकसंमूढचेतसः ॥
(62—16 A)

Even ascetics well-versed in the laws of virtue, cultured and proficient in the Dharma

Sastras to the highest degree fall a prey to grief and lose their mental equilibrium.

७८. यदाचरति कल्याणि शुभं वा यदि वाऽशुभम् ।
तदेव लभते भद्रे कर्ता कर्मजमात्मनः ॥

(63—6)

A man reaps the fruits of his own actions good or bad exactly in the same way in which he had done them.

७९. गुरुलाघवमर्थानामारम्भे कर्मणां फलम् ।
दोषं वा यो न जानाति स बाल इति होच्यते ॥

(63—7)

He who does not foresee, even at the commencement of an action, whether or not it will bear good fruit, or whether his endeavours will be wholly fruitless must be classed only as an urchin.

८०. कश्चिदाम्रवणं छित्वा पलाशांश्च निषिञ्चति ।
पुष्पं दृष्ट्वा फले गृध्नुः स शोचति फलागमे ॥

(63—8)

He who attracted by the deceptive appearance of a Palasa flower, destroys a fruit-bearing mango tree and grows in its stead a palasa plant with the hope of reaping a nice edible fruit repents his folly at the time of fruit-bearing.

८१. अविज्ञाय फलं यो हि कर्मत्वेवानुधावति ।
स शोचेत्फलवेलायां यथा किंशुकसेचकः ॥

(63—9)

One who does not realise the consequences of one's own action will repent it at the time of fruit bearing, even as he who plants the palasa.

८२. नाराजके जनपदे विद्युन्माली महास्वनः ।
अभिवर्षति पर्जन्यो महीं दिव्येन वारिणा ॥
(67—9)

In a kingless land, no wreathes of lightning are seen, nor thunders roar, nor the celestial rains soothe the parched earth.

८३. नाराजके जनपदे बीजमुष्टिः प्रकीर्यते ।
नाराजके पितुः पुत्रो भार्या वा वर्तते वशे ॥
(67—10)

In a kingless land, seeds are not sown in the fields; in a realm without a king, the father loses control over his son and the husband has no voice over his wife.

८४. नाराजके धनं चास्ति नास्ति भार्याप्यराजके ।
इदमत्याहितं चान्यत्कुतः सत्यमराजके ॥
(67—11)

In a kingless land no money is safe, no wife is under control and no trace of virtue can be found.

८५. नाराजके जनपदे कारयन्ति सभां नराः ।
उद्यानानि च रम्याणि हृष्टाः पुण्यगृहाणि च ॥
(67—12)

In kingless realms, joyful citizens do not gather in pleasure-gardens nor resort to holy places.

८६. नाराजके जनपदे यज्ञशीला द्विजातयः।
सत्राण्यन्वासते दान्ताः ब्राह्मणाः संशितव्रताः ॥

(67—13)

In a kingless land, brahmins versed in sastras do not perform the sacrificial rites with vows and solemnities.

८७. नाराजके जनपदे महायज्ञेषु यज्वनः।
ब्राह्मणाः वसुसंपन्नाः विसृजन्त्याप्तदक्षिणाः ॥

(67—14)

In a kingless land, wealthy brahmins do not dole out their moneys during the august sacrificial offerings.

८८. नाराजके जनपदे प्रभूतनटनर्तकाः।
उत्सवाश्च समाजाश्च वर्धन्ते राष्ट्रवर्धनाः ॥

(67—15)

In a kingless land are not seen the mirth of feasts and gatherings, with musical entertainments and dance recitals.

८९. नाराजके जनपदे सिद्धार्था व्यवहारिणः।
कथाभिरनुरज्यन्ते कथाशीलाः कथाप्रियैः ॥

(67—16)

In a kingless land, the expert story-tellers do not delight the eager and gathering crowd with lovely stories and pleasant tales.

९०. नाराजके जनपदे उद्यानानि समागताः।
सायाह्ने क्रीडितुं यान्ति कुमार्यो हैमभूषिताः ॥

(67—17)

In a kingless land, we do not behold bevies of girls decked in gold going in batches to pleasure groves to play in the evenings.

९१. नाराजके जनपदे वाहनैः शीघ्रगामिभिः ।
नरा निर्यान्त्यरण्यानि नारीभिः सह कामिनः ॥
(67—18)

In a kingless land, we do not behold lovers resorting to distant woods riding fast with their sweethearts in flying cars.

९२. नाराजके जनपदे धनवन्तः सुरक्षिताः ।
शेरते विवृतद्वाराः कृषिगोरक्षजीविनः ॥
(67—19)

In a kingless land, wealthy farmers tilling lands and keeping herd, do not leesp with open doors not having any protection.

९३. नाराजके जनपदे बद्धघण्टा विषाणिनः ।
अटन्ति राजमार्गेषु कुञ्जराः षष्टिहायनाः ॥
(67—20)

In a kingless land, are not seen 60 year tuskers decked mith chiming bells roaming free in royal roads.

९४. नाराजके जनपदे शरान्सततमस्यताम् ।
श्रूयते तलनिर्घोष इष्वस्त्राणामुपासने ॥
(67—21)

In a kingless land, military exercises of rival archers and the applause of clasping hands (of the lookers - on) are not to be seen and heard.

९५. नाराजके जनपदे वणिजो दूरगामिनः ।
गच्छन्ति क्षेममध्वानं बहुपण्यसमाचिताः ॥
(67—22)

In a kingless land, merchants loaded with costly merchandise do not go afar for want of protection on the way.

९६. नाराजके जनपदे चरत्येकचरो वशी ।
भावयन्नात्मनात्मानं यत्रसायंगृहो मुनिः ॥
(67—23)

In a kingless land, no wandering recluse meditating on God with keen concentration, can find an evening home for resort.

९७. नाराजके जनपदे योगक्षेमं प्रवर्तते ।
न चाप्यराजके सेना शत्रून्विषहते युधि ॥
(67—24)

In a kingless land, the life and property of no one are secure; and in a realm without a king the military does not function keeping the enemies at bay.

९८. नाराजके जनपदे हृष्टैः परमवाजिभिः ।
नराः संयान्ति सहसा रथैश्च परिमण्डिताः ॥
(67—25)

In a kingless land, gay and well-dressed citizens do not drive in chariots drawn by steeds of superior breed.

९९. नाराजके जनपदे नराः शास्त्रविशारदाः ।
संवदन्तोऽवतिष्ठन्ते वनेषूपवनेषु च ॥
(67—26)

In a kingless land, the scholars versed in sacred lore, do not debate and argue under the shades of woods and groves,

१००. नाराजके जनपदे माल्यमोदकदक्षिणाः ।
देवताभ्यर्चनार्थाय कल्प्यन्ते नियतैर्जनैः ॥
(67—27)

In a kingless land, are not to be seen godfearing devotees resorting to places of worship with offerings of flower garlands and sweetmeats.

१०१. नाराजके जनपदे चन्दनागरुरूषिताः ।
राजपुत्रा विराजन्ते वसन्त इव शाखिनः ॥
(67—28)

In a kingless land, princes adorned with sandal pastes, red and chocolate, do not look gay like the blossomed trees in spring.

१०२. यथा ह्यनुदका नद्यः यथावाप्यतृणं वनम् ।
अगोपाला यथा गावः तथा राष्ट्रमराजकम् ॥
(67—29)

Like rivers without water,meadows without grass, and cows without cowherds, a kingdom is without a king.

१०३. नाराजके जनपदे स्वकं भवति कस्यचित् ।
मत्स्या इव नरा नित्यं भक्षयन्ति परस्परम् ॥
(67—31)

In a kingless realm, none may call his wealth his own and each will prey on the other every day even as one fish devevours another.

१०४. यो हि संभिन्नमर्यादा नास्तिका छिन्नसंशयाः ।
तेऽपि भावाय कल्पन्ते राजदण्डनिपीडिताः ॥
(67—32)

Even those lawless miscreants and atheists who are not afraid of punishment from the state, lead a good life after they are sentenced by a Law Court.

१०५. यथा दृष्टिः शरीरस्य नित्यमेव प्रवर्तते ।
तथा नरेन्द्रो राष्ट्रस्य प्रभवः सत्यधर्मयोः ॥
(67—33)

As is the sight to guide the body invariably in the daily avocations of life, so is the king to guide the kingdom in the path of truth and virtue.

१०६. राजा सत्यं च धर्मश्च राजा कुलवतां कुलम् ।
राजा माता पिता चैव राजा हितकरो नृणाम् ॥
(67—34)

For the citizens the king is the embodiment of truth and virtue and is also the pride of their high birth; the king is their mother, the king is their father and in short the king is their very benefactor.

१०७. यमो वैश्रवणः शक्रो वरुणश्च महाबलः ।
विशेष्यन्ते नरेन्द्रेण वृत्तेन महता ततः ॥
(67—35)

A king of high character easily excels even the Gods Yama, Kubera, Indra and mighty Varuna.

१०८. अहो तम इवेदं स्यान्न प्रज्ञायेत किंचन ।
राजा चेन्न भवेल्लोके विभजन्साध्वसाधुनी ॥

(87—36)

Alas! a kingless land, is enveloped in darkness, as it were, and none can see or differentiate the right from the wrong.

१०९. नरो यानेन यः स्वप्ने खरयुक्तेन याति हि ।
अचिरात्तस्य धूमाग्रं चितायां संप्रदृश्यते ॥

(69—18)

The smoke of the funeral pyre will soon be seen of the man who rides an ass-drawn chariot in his dream.

११०. अङ्गप्रत्यङ्गजः पुत्रो हृदयाच्चापि जायते ।
तस्मात्प्रियतमो मातुः प्रियत्वान्न तु बान्धवाः ॥

(74—14)

A son is the most beloved by the mother, even more than all her relations, as he is the offspring not only of the several limbs of her body but also of her heart.

१११. न नूनं दैवतं किंचित्कालेन बलवत्तरम् ।

(88—11)

There is no deity more powerful than Fate.

११२. पूर्वापकारिणां त्यागे न ह्यधर्मो विधीयते ।

(96—24)

There is nothing wrong in dissociating ourselves with those who had wronged us before.

११३. मन्त्रो विजयमूलं हि राज्ञां भवति (राघव) ।
सुसंवृतो मन्त्रधैररमात्यैः शास्त्रकोविदैः ॥
(100—17)

A sound ministerial advice given by experienced ministers well versed in the laws of truth and virtue is the very foundation which the prosperity of kings rests on.

११४. पण्डितोह्यर्थकृच्छ्रेषु कुर्यान्निश्रेयसं महत् ।
(100—22)

The learned will, in times of difficulty, bring endless glory (by solving knotty problems).

११५. सहस्राण्यपि मूर्खाणां यद्युपास्ते महीपतिः ।
अथवाऽप्ययुतान्येव नास्ति तेषु सहायता ॥
(100—24)

No help will come to a king if he seeks advice from thousands of evil advisers, or even a ten-thousand of them.

११६. एकोप्यमात्यो मेधावी शूरो दक्षो विचक्षणः ।
राजानं राजमात्रं वा प्रापयेन्महतीं श्रियम् ॥
(100—25)

Even if there be a single minister, if only he is wise, brave, clever and discreet he will bring fame and prosperity to a king big or small though he may be.

११७. उपायकुशलं वैद्यं भृत्यसंदूषणे रतम् ।
शूरमैश्वर्यकामं च यो न हन्ति स वध्यते ॥
(100—30)

He who does not check the propensities of a clever and learned adviser, who takes delight inteasing the subordinates, who desires wealth, though valourous, is easily crushed in the end.

११८. कालातिक्रमणाच्चैव भक्तवेतनयोर्भृताः ।
भर्तुः कुप्यन्ति दुष्यन्ति सोऽनर्थः सुमहान्स्मृतः ॥
(100—34)

Inordinate delay in the distribution of rations and disbursement of salary to the military, result in their indignation and abuse towards their master and this will have no mean consequence.

११९. धर्मशास्त्रेषु मुख्येषु विद्यमानेषु दुर्बुधाः ।
बुद्धिमान्वीक्षकीं प्राप्य निरर्थं प्रवदन्ति ते ॥
(100—40)

When there are important and accepted codes of morals, ill-educated persons take a crooked view and expound them contrary wise.

१२०. यानि मिथ्याभिशस्तानां पतन्त्यश्रूणि (राघव)।
तानि पुत्रपशून्घ्नन्ति प्रीत्यर्थमनुशासतः ॥
(100—60)

The tears that flow from the eyes of those falsely accused, destroy the children and cattles of him who rules merely to enjoy (royalty).

१२१. नास्तिक्यमनृतं क्रोधं प्रमादं दीर्घसूत्रताम् ।
अदर्शनं ज्ञानवतां आलस्यं पञ्चवृत्तिताम् ॥
(100—65)

एकचिन्तनमर्थानां अनर्थज्ञैश्च मन्त्रणम् ।
निश्चितानामनारम्भं मन्त्रस्यापरिरक्षणम् ॥
(100—66)

मङ्गळस्याप्रयोगं च प्रत्युत्थानं च सर्वतः ।
.... राजदोषा श्चतुर्दश ॥

(100—67)

These are the fourteen vices of a king-atheism, untruth, anger, carelessness, procrastination, neglect of the learned, laziness, slavery to the senses, sole idea of amassing wealth, counsel with those that do not know the proper way, non-commencement of the decided issues, absence of caution for secrets, non-use of the auspicious, and showing respect to all and sundry.

१२२. ज्येष्ठपुत्रे स्थिते राजन् न कनीयान्नृपो भवेत् ।
(102—2)

The younger son should not be enthroned when there is the elder.

१२३. यदन्नः पुरुषो भवति तदन्नास्तस्य देवताः ।
(104—15)

Whatever food a man takes, that has to be offered to his God.

१२४. सुजीवं नित्यशस्तस्य यः परैरुपजीव्यते ।
(राम) तेन तु दुर्जीवं यः परानुपजीवति ॥
(105—7)

One who is depended upon by others leads a happy life; whereas one depending on others leads a miserable life.

रा म गी ता

१२५. नात्मनः कामकारोऽस्ति पुरुषोयमनीश्वरः ।
इतश्चेतरतश्चैनं कृतान्तः परिकर्षति ॥

(105—15)

Man is not free to do anything as he likes as he is powerless. God alone moves him hither and thither in all his actions.

१२६. सर्वे क्षयान्ताः निचयाः पतनान्ताः समुच्छ्रयाः ।
संयोगाः विप्रयोगान्ताः मरणान्तं च जीवितम् ॥

(105—16)

All the accumulated treasures perish. Every climax has an anti-climax. All attachments end in separation and all life must come to an end.

१२७. यथा फलानां पक्कानां नान्यत्र पतनाद्भयम् ।
एवं नरस्य जातस्य नान्यत्र मरणाद्भयम् ॥

(105—17)

All ripe fruits must drop down from the tree. Even so a man has to await the inevitable hour.

१२८. यथाऽगारं दृढस्थूणं जीर्णं भूत्वाऽवसीदति ।
तथैव सीदन्ति नरा जरामृत्युवशंगताः ॥

(105—18)

Even as a house with firm and massy pillars dilapidates, men are withered by old age and eventually die.

१२९. अत्येति रजनी या तु सा न प्रतिनिवर्तते ।
यात्येव यमुना पूर्णा समुद्रमुदकाकुलम् ॥

(105—19)

A night that had passed will not return; even as the waters of the Yumuna getting into the ocean do not flow back

१३०. अहोरात्राणि गच्छन्ति सर्वेषां प्राणिनामिह ।
आयूंषि क्षपयन्त्याशु ग्रीष्मे जलमिवांशवः ॥
(105—20)

Just as the sun's rays evaporate quickly all water during summer, even so the rolling days and nights hasten our end.

१३१. आत्मानमनुशोच त्वं किमन्यमनुशोचसि ।
आयुस्ते हीयते यस्य स्थितस्य च गतस्य च ॥
(105—21)

Why do you grieve for others. Grieve for thyself as every moment of yours is graudually taking away your life whether you remain stationery or move about.

१३२. सहैव मृत्युर्व्रजति सह मृत्युर्निषीदति ।
गत्वा सुदीर्घमध्वानं सह मृत्युर्निवर्तते ॥
(105—22)

Death closely follows a man wherever he goes and wherever he sits, and returns with him, however long may be the distance travelled by him.

१३३. गात्रेषु वलयः प्राप्ताः श्वेताश्चैव शिरोरुहाः ।
जरया पुरुषो जीर्णः किं हि कृत्वा प्रभावयेत् ॥
(105—23)

Wrinkles begin to appear all over the body and the hairs turn grey. Man's mortal

frame is crumbled by old age. By doing what will he be able to overcome it?

१३४. नन्दन्त्युदित आदित्ये नन्दन्त्यस्तमिते रवौ ।
आत्मनो नावबुध्यन्ते मनुष्या जीवितक्षयम् ॥

(105—24)

At the day dawn men are delighted with their acquisitions and at sun-set they revel in nocturnal pleasures. But they forget that their life is shortened by each sun-rise and sun-set.

१३५. हृष्यन्त्यृतुमुखं दृष्ट्वा नवंनवमिहागतम् ।
ऋतूनां परिवर्तेन प्राणिनां प्राणसंक्षयः ॥

(105—25)

Men rejoice at the advent of a season which comes afresh. The life of every being is shortened by the changes of seasons.

१३६. यथा काष्ठं च काष्ठं च समेयातां महार्णवे ।
समेत्य च व्यपेयातां कालमासाद्य कश्चन ॥

(105—26)

एवं भार्याश्च पुत्राश्च ज्ञातयश्च धनानि च ।
समेत्य व्यवधावन्ति ध्रुवो ह्येषां विनाभवः ॥

(105—27)

Just as a tidal wave brings together two wooden pieces in a vast ocean and another wave separates them, even so wife and sons, relatives and wealth live together for a short while and get themselves separated thereafter. The separation of these is certain.

१३७. नात्र कश्चिद्यथाभावं प्राणी समभिवर्तते।
तेन तस्मिन्न सामर्थ्यं प्रेतस्यास्त्यनुशोचतः ॥

(105—28)

There is not one who can live as he intends. What power then has he over the death of those for whom he grieves.

१३८. यथा हि सार्थं गच्छन्तं ब्रूयात्कश्चित्पथि स्थितः।
अहमप्यागमिष्यामि पृष्ठतो भवतामिति ॥

(105—29)

एवं पूर्वगतो मार्गः पितृपैतामहो ध्रुवः।
तमापन्नः कथं शोचेद्यस्य नास्ति व्यतिक्रमः ॥

(105—30)

As a by-stander on a road coming across a batch of travellers would say he will also follow them, even so do we follow the foot-steps of our fore-fathers. How can a person grieve when he is in that track from which he cannot swerve?

१३९. वयसः पतमानस्य स्रोतसो वाऽनिवर्तिनः।
आत्मा सुखे नियोक्तव्यः सुखभाजः प्रजाः स्मृताः ॥

(105—31)

Like a torrent which cannot flow back, past life cannot be retraced. Life should therefore be directed towards happiness, as people want to live a life of bliss.

१४०. एते बहुविधाः शोका विलापरुदिते तथा।
वर्जनीया हि धीरेण सर्वावस्थासु धीमता ॥

(105—35)

A courageous and intelligent man shall avoid in all moods and states these various forms of griefs, lamentations and cries.

१४१. यथा मृतस्तथा जीवन् यथाऽसति तथा सति ।
यस्यैष बुद्धिर्लाभस्यात्परितप्येत केन सः ॥
(106—4)

If only one realises that death is only another phase of life and that non existence here is another form of existence somewhere, what an earth can perturb him.

रामगीता संपूर्णा



१४२. अन्तकाले हि भूतानि मुह्यन्तीति पुरा श्रुतिः ।
(106—13)

It is a traditional saying that senility comes to all when they near their end.

१४३. पितुर्हि समतिक्रान्तं पुत्रो यः साधु मन्यते ।
तदपत्यं मतं लोके विपरीतमतोऽन्यथा ॥
(106—15)

It is not proper for the son to approve of the wrong action of the father when that act is against the wishes of the people and the recognised canons of convention.

१४४. चतुर्णामाश्रमाणां हि गार्हस्थ्यं श्रेष्ठमाश्रमम् ।
(106—22)

Of the four ashrams or the stages of life, that of the householder is the best.

१४५. कः कस्य पुरुषो बन्धुः किमाप्यं कस्य केनचित्।
यदेको जायते जन्तुरेक एव विनश्यति ॥

(108—3)

Who is related to whom in this world and what is there to be obtained by an object here? Every creature is born alone and dies alone.

१४६. यथा ग्रामान्तरं गच्छन्नरः कश्चित्क्वचिद्वसेत्।
उत्सृज्य च तमावासं प्रतिष्ठेतापरेऽहनि ॥
एवमेव मनुष्याणां पिता माता गृहं वसु।
आवासमात्रं (काकुत्स्थ) सज्जन्ते नात्र सज्जनाः ॥

(108—5,6)

Just as a traveller bound for a destination halts on his way at a particular place and leaves it the next day, even so a man in his journey of life abodes a father, mother, house and wealth. Great men do not cling to them.

१४७. निर्मर्यादस्तु पुरुषः पापाचारसमन्वितः।
मानं न लभते सत्सु भिन्नचारित्रदर्शनः ॥

(109—3)

People who have no restraint, who commit acts of sin and violate the rules of conduct will not be respected by the great.

१४८. कुलीनमकुलीनं वा वीरं पुरुषमानिनम्।
चारित्रमेव व्याख्याति शुचिं वा यदिवाऽशुचिम् ॥

(109—4)

A man's conduct will reveal his lineage, valour, high or low birth, and purity or otherwise of his thought and deed.

१४९. अनार्यस्त्वार्यसंकाशः शौचाद्धीनस्तथाऽशुचिः।
लक्षण्यवदलक्षण्यो दुःशीलः शीलवानिव॥

(109—5)

अधर्मं धर्मवेषेण यदीमं लोकसङ्करम्।
अभिपत्स्ये शुभं हित्वा क्रियां विधिविवर्जिताम्॥

(109—6)

To pretend to be virtuous when there is none, to pretend to be pure when really one is not, to appear as possessing all the good qualities that make a righteous man, to pretend to be a man of principles, when one does not have any and to act unrighteously in the garb of righteousness — all these are to be condemned.

१५०. कामवृत्तस्त्वयं लोकः कृत्स्नः समुपवर्तते।
यद्वृत्ताः सन्ति राजानः तद्वृत्ताः सन्ति हि प्रजाः॥

(109—9)

As is the king so are his subjects. If the king is sensuous his subjects will also be likewise.

१५१. सत्यमेवानृशंसं च राजवृत्तं सनातनम्।
तस्मात्सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः॥

(109—10)

Ancient government was resting on truth and mercy. Truth was the principal factor of a kingdom as the universe rests on truth.

१५२. ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे।
सत्यवादी हि लोकेऽस्मिन्परमं गच्छति क्षयम्॥

(109—11)

Gods and sages regard truth as the best virtue. One who utters truth at all times obtains eternal bliss.

१५३. उद्विजन्ते यथा सर्पान्नरादनृतवादिनः ।
धर्मः सत्यं परो लोके मूलं स्वर्गस्य चोच्यते ॥
(109—12)

Just as people are frightened at the mere sight of a cobra, so are they when they see a liar. The best virtue is truth and paradise is also based on truth.

१५४. सत्यमेवेश्वरो लोके सत्यं पद्माश्रिता सदा ।
सत्यमूलानि सर्वाणि सत्यान्नास्ति परं पदम् ॥
(109—13)

God is but truth; and all virtues follow truth. Everything good comes of truth and there is nothing higher than truth.

१५५. दत्तमिष्टं हुतं चैव तप्तानि च तपांसि च ।
वेदाः सत्यप्रतिष्ठानास्तस्मात्सत्यपरो भवेत् ॥
(109—14)

Gifts, sacrifice, penance and the holy Vedas - all are based on truth. Therefore we must ever follow truth.

१५६. एकः पालयते लोकमेकः पालयते कुलम् ।
मज्जत्येको हि निरये एकः स्वर्गे महीयते ॥
(109—15)

One protects the world and another protects his clan. One hies to the damned hell and another enjoys the heavenly bliss.

१५७. असत्यसन्धस्य सतश्चलस्यास्थिरचेतसः ।
नैव देवा न पितरः प्रतीच्छन्तीति नः श्रुतम् ॥
(109—18)

The Gods and the forefathers do not bestow the appropriate fruits for the religious rituals done by those who are not truthful but are fickle-minded.

१५८. कायेन कुरुते पापं मनसा संप्रधार्य च ।
अनृतं जिह्वया चाह त्रिविधं कर्म पातकम् ॥
(109—21)

An untruth emanates from the mind, tongue and body, because the mind thinks of it, the tongue utters it and the body translates it into action.

१५९. भूमिः कीर्तिर्यशो लक्ष्मीः पुरुषं प्रार्थयन्ति हि ।
स्वर्गस्थं चानुपश्यन्ति सत्यमेव भजेत तत् ॥
(109—22)

Kingdom, fame and name, and wealth await a truthful man and follow him even after he quits this world for the other. Therefore one must ever be wedded to truth.

१६०. कर्मभूमिमिमां प्राप्य कर्तव्यं कर्म यच्छुभम् ।
अग्निर्वायुश्च सोमश्च कर्मणां फलभागिनः ॥
(109—28)

Fire, Air and Moon have now become Gods, because prior to their becoming so, they did righteous acts when they were in this world and as a consequence of their having done so now enjoy an enviable status.

१६१. सत्यं च धर्मं च पराक्रमं च
भूतानुकम्पां प्रियवादितां च ।
द्विजातिदेवातिथिपूजनं च
पन्थानमाहुः त्रिदिवस्य सन्तः ॥
(109—31)

The virtuous say that truth, virtue, fortitude, kindness to all, sweet-words, reverence to Gods, brahmins and guests lead to the portals of Heaven.

१६२. धर्मे रताः सत्पुरुषैः समेताः तेजस्विनो दानगुणप्रधानाः ।
अहिंसका वीतमलाश्च लोके भवन्ति पूज्या मुनयः प्रधानाः ॥
(109—36)

The effulgent sages in this world are wedded to Dharma, and seek association only with the good; they are kind-hearted and spotless and are therefore worshipped by all.

१६३. पुरुषस्येह जातस्य भवन्ति गुरवस्त्रयः ।
आचार्यश्चैव (काकुत्स्थ) पिता माता च (राघव) ॥
(111—2)

पिता ह्येनं जनयति पुरुषं (पुरुषर्षभ) ।
प्रज्ञां ददाति चाचार्यः तस्मात्स गुरुरुच्यते ॥
(111—3)

For every one that is born, there are three masters (viz.) the preceptor, father and mother. The father brings him forth and the preceptor imparts him fair knowledge and hence he is known as 'Guru'.

१६४. नगरस्थो वनस्थो वा पापो वा यदि वा शुभः ।
यासां स्त्रीणां प्रियो भर्ता तासां लोका महोदयाः ॥
(117—21)

A woman goes to the worlds of bliss if only she cheerfully serves her lord wherever he may be, living in beautiful cities or suffering in the forests, and whatever he may be, a sinner or saint.

१६५. दुःशीलः कामवृत्तो वा धनैर्वा परिवर्जितः ।
स्त्रीणामार्यस्वभावानां परमं दैवतं पतिः ॥
(117—22)

The husband is the God for a worthy wife be he a wreck, or be he sensuous or devoid of property.

१६६. पतिशुश्रूषणान्नार्याः तपो नान्यद्विधीयते ।
(118—9)

For a woman there is no penance greater than devotion to her husband.





॥ आरण्यकाण्डम् ॥

१६७. अधर्मस्तु महांस्तात भवेत्तस्य महीपतेः ।
यो हरेद्बलिषड्भागं न च रक्षति पुत्रवत् ॥

(6—11)

That king who, taking a sixth share of the produce as tribute from his subjects, does not protect them as his sons verily commits a heinous sin.

१६८. युञ्जानः स्वानिव प्राणान्प्राणैरिष्टान्सुतानिव ।
नित्ययुक्तः सदा रक्षन्सर्वान्विषयवासिनः ॥

(6—12)

प्राप्नोति शाश्वतीं (राम) कीर्तिं स बहुवार्षिकीम् ।
ब्रह्मणः स्थानमासाद्य तत्र चापि महीयते ॥

(6—13)

That king who without being indolent, takes care of his subjects as he would his near and dear ones, enjoys a long lease of glorious reign and afterwards goes to Brahmaloka where he is adored by Brahma.

१६९. यत्करोति परं धर्मं मुनिर्मूलफलाशनः ।
तत्र राज्ञश्चतुर्भागः प्रजा धर्मेण रक्षतः ॥

(6—14)

That king who rules his subjects in strict conformity with the established laws and looks after the hermits in the forests, obtain in return a fourth of the fruit of their Dharma.

१७०. त्रीण्येव व्यसनान्यत्र कामजानि भवन्त्युत ।
मिथ्यावाक्यं परमकं तस्माद्गुरुतरावुभौ ॥
परदाराभिगमनं विना वैरं च रौद्रता ॥

(9—3)

Three evils emanate from desire; viz:— uttering falsehood, adultery with a wedded wife, and causeless enemity, the latter two being greater sins than the first.

१७१. कलुषा बुद्धिर्जायते शस्त्रसेवनात् । (9—28)

Our wisdom is soiled by constant contact with weapons.

१७२. धर्मादर्थः प्रभवति धर्मात्प्रभवते सुखम् ।
धर्मेण लभते सर्वं धर्मसारमिदं जगत् ॥

(9—30)

Through Dharma, wealth and happiness are obtained. Through Dharma anything can be obtained. Dharma pervades the whole Universe.

१७३. आत्मानं नियमैस्तैस्तैः कर्शयित्वा प्रयत्नतः ।
प्राप्यते निपुणैर्धर्मो न सुखाल्लभ्यते सुखम् ॥

(9—31)

That everlasting happiness can be obtained only by the proper observance of prescribed rituals and enduring all tortures consequent on such observances and not by leading an indolent and easy-going life.

१७४. क्षत्रियैर्धार्यते चापो नार्तशब्दो भवेदिति ।

(10—3)

The warriors are armed with bows to protect the suppliant from their foes.

१७५. एषा हि प्रकृतिः स्त्रीणामासृष्टेः (रघुनन्दन) ।
समस्थमनुरज्यन्ति विषमस्थं त्यजन्ति च ॥
(10—5)

It is in the nature of women even from the beginnings of creation that they please their husbands when the latter are prosperous and discard them in their distress.

१७६. शतह्रदानां लोलत्वं शस्त्राणां तीक्ष्णतां तथा ।
गरुडानिलयोः शैघ्र्यमनुगच्छन्ति योषितः ।
(13—6)

It is also in their nature to possess a mind fickle as the evanescent lightning, sharp as the weapons, fleet-footed as an eagle and swift as the wind.

१७७. न पित्र्यमनुवर्तन्ते मातृकं द्विपदा इति ।
ख्यातो लोकप्रवादोऽयं भरतेनान्यथाकृतः ॥
(16—34)

It is a common belief in the world that men take after their mothers and not their fathers but Bharata had proved otherwise.

१७८. उद्वेजनीयो भूतानां नृशंसः पापकर्मकृत् ।
त्रयाणामपि लोकानामीश्वरोऽपि न तिष्ठति ॥
(29—3)

A person, though he may be the lord of the three worlds will perish if he is tyrannical and cruel.

१७९. लोभात्पापानि कुर्वाणः कामाद्वा यो न बुध्यते।
भ्रष्टः पश्यति तस्यान्तं ब्राह्मणी करकादिव ॥

(29—5)

He who commits a sin actuated by greed and desire and fails to see it, does not live long to achieve his object, even as a cameleon seeks its own death by swallowing the hailstone.

१८०. न चिरं पापकर्माणः क्रूरा: लोकजुगुप्सिताः ।
ऐश्वर्यं प्राप्य तिष्ठन्ति शीर्णमूला इव द्रुमाः ॥

(29—7)

The cruel sinners discarded by the world, though they might attain prosperity, do not live long enough to enjoy them but perish soon like trees with decayed roots.

१८१. अवश्यं लभते जन्तुः फलं पापस्य कर्मणः ।
घोरं पर्यागते काले द्रुमाः पुष्पमिवार्तवम् ॥

(29—8)

A sinner cannot escape the consequenses of his sins at the appointed time, even as the seasonal flowers blossom only at the appropriate seasons.

१८२. विक्रान्ता बलवन्तो वा ये भवन्ति नरर्षभाः ।
कथयन्ति न ते किञ्चित्तेजसा स्वेन गर्विताः ॥

(29—27)

Truly great men of prowess and valour do not make a vain boast of their capacity.

१८३. सक्तं ग्राम्येषु भोगेषु कामवृत्तं महीपतिम् ।
लुब्धं न बहुमन्यन्ते श्मशानाग्निमिव प्रजाः ॥

(33—3)

A greedy king addicted to sensual pleasures and who acts at his sweet will and pleasure is shunned by his subjects like cremation fire.

१८४. स्वयं कार्याणि यः काले नानुतिष्ठति पार्थिवः ।
स तु वै सह राज्येन तैश्च कार्यैर्विनश्यति ॥

(33—4)

A king who fails to personally attend to his duties at the proper moment, hastens his downfall and ruins himself and his realm.

१८५. अयुक्तचारं दुर्दर्शमस्वाधीनं नराधिपम् ।
वर्जयन्ति नरा दूरान्नदीपङ्कमिव द्विपाः ॥

(33—5)

People will discard that king who seldom sees them, neglects his proper duties and is unbridled in his actions, even as elephants shun miry rivers from a distance.

१८६. ये न रक्षन्ति विषयमस्वाधीना नराधिपाः ।
ते न वृद्ध्या प्रकाशन्ते गिरयः सागरे यथा ॥

(33—6)

Kings with no independent power of judgment, who do not properly rule their kingdom and who are dependent on others ultimately recede into oblivion as a chain of mountains submerged in the ocean.

१८७. यस्मात्पश्यन्ति दूरस्थान्सर्वानर्थान्नराधिपाः ।
चारेण तस्मादुच्यन्ते राजानो दीर्घचक्षुषः ॥

(33—10)

Kings are said to be far-sighted because they could easily visualise the distant calamities with the aid of spies.

१८८. तीक्ष्णमल्पप्रदातारं प्रमत्तं गर्वितं शठम् ।
व्यसने सर्वभूतानि नाभिधावन्ति पार्थिवम् ॥

(33—15)

If a king is ruthless, stingy, indifferent, proud and arrogant, his subjects will not come to his rescue in his times of distress.

१८९. अतिमानिनमग्राह्यमात्मसंभावितं नरम् ।
क्रोधिनं व्यसने हन्ति स्वजनोऽपि महीपतिम् ॥

(33—16)

A king who thinks too much of himself, who is evasive, self-conceited and ever irritable has to be mortally afraid even of his own kith and kin.

१९०. नानुतिष्ठति कार्याणि भयेषु न बिभेति च ।
क्षिप्रं राज्याच्च्युतो दीनस्तृणैस्तुल्यो भविष्यति ॥

(33—17)

A king, who fails to attend to his duties when there is fear and danger, and is foolhardy, is deposed in the end and he is comparable only to worthless grass.

१९१. शुष्कैः काष्ठैर्भवेत्कार्यं लोष्टैरपि च पांसुभिः ।
न तु स्थानात्परिभ्रष्टैः कार्यं स्याद्वसुधाधिपैः ॥

(33—18)

Even dry twigs, cocoanut shell and dusty sands are sometimes useful; but a king fallen from his sway cannot be useful even to that extent.

१९२. उपभुक्तं यथा वासः स्रजो वा मृदिता यथा ।
एवं राज्यात्परिभ्रष्टः समर्थोऽपि निरर्थकः ॥

(33—19)

A deposed king though capable, is as useless as a cast-off garment or used garland of flowers.

१९३. अप्रमत्तश्च यो राजा सर्वज्ञो विजितेन्द्रियः ।
कृतज्ञो धर्मशीलश्च स राजा तिष्ठते चिरम् ॥

(33—20)

That king alone who is discreet, erudite, self-controlled, grateful and who obeys the divine law, can rule his kingdom long.

१९४. नयनाभ्यां प्रसुप्तोऽपि जागर्ति नयचक्षुषा ।
व्यक्तक्रोधप्रसादश्च स राजा पूज्यते जनैः ॥

(33—21)

That king is verily worshipped by his subjects, who though phisically asleep is mentally awake and does not indiscriminately punish or reward them.

१९५. सुलभाः पुरुषा राजन्सततं प्रियवादिनः ।
अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥
(37—2)

Honey-coated words there are ever so many people to utter. But bitter truth though benevolent, is rarely spoken, much less listened to by any.

१९६. अकुर्वन्तोऽपि पापानि शुचयः पापसंश्रयात् ।
परपापैर्विनश्यन्ति मत्स्या नागह्रदे यथा ॥
(38—26)

Innocent persons, though they may not commit any sinful acts, are punished as a consequence of their mere association with evil-doers. Even so the fishes in a serpent-pond are destroyed by the snake-destroyers along with the snakes.

१९७. परदाराभिमर्शात्तु नान्यत्पापतरं महत् ।
(38—30)

There is no sin more heinous than kidnapping the wives of others.

१९८. भव स्वदारनिरतस्सदा ।
(38—31)

Be ever content with thy wedded wife.

१९९. बहवः साधवो लोके युक्ता धर्ममनुष्ठिताः ।
परेषामपराधेन विनष्टाः सपरिच्छदाः ॥
(39—20)

Many virtuous persons perish with their families for the sinful acts of others, merely because of their association with those sinners.

२००. वाक्यमप्रतिकूलं तु मृदुपूर्वं हितं शुभम् ।
उपचारेण वक्तव्यो युक्तं च वसुधाधिपः ॥
(40—10)

A councillor should impart his advice to his king dexterously, softly, pleasingly and not fraught with danger.

२०१. पञ्च रूपाणि राजानो धारयन्त्यमितौजसः ।
अग्नेरिन्द्रस्य सोमस्य वरुणस्य यमस्य च ॥
(40—12)

Kings are supposed to possess the five qualities of the Gods - Agni, Indra, Soma, Yama and Varuna.

२०२. औष्ण्यं तथा विक्रमं च सौम्यं दण्डं प्रसन्नताम् ।
धारयन्ति महात्मानो राजानः प्रायशो भुवि ॥
(40—13)

तस्मात्सर्वास्ववस्थासु मान्याः पूज्याश्च पार्थिवाः ॥
(40—14)

Great kings generally possess the charecteristics (of the 5 gods), ferosity, majesty. placidity, chastisement and tranquility, and they are therefore at all times respected and honoured by their subjects.

२०३. अमात्यैः कामवृत्तो हि राजा कापथमाश्रितः ।
निग्राह्यः सर्वथा सद्भिः न निग्राह्यो निगृह्यते ॥
(41—7)

A king though given to sinful ways led by passion, mustbe checked by his good ministers. If they do not, they deserve to be chastised.

२०४. धर्ममर्थं च कामं च यशश्च (जयतां वर) ।
स्वामिप्रसादात्सचिवाः प्राप्नुवन्ति (निशाचर) ॥
(41—8)

If a king is prosperous, his ministers will obtain Dharma, wealth, fame and all other things they desire.

२०५. विपर्यये तु तत्सर्वं व्यर्थं भवति (रावण) ।
व्यसनं स्वामिवैगुण्यात् प्राप्नुवन्तीतरे जनाः ॥
(41—9)

If a king stoops to sin, his subjects will also perish with him, losing all happiness they try to get.

२०६. राजमूलो हि धर्मश्च जयश्च (जयतां वर) ।
तस्मात्सर्वास्ववस्थासु रक्षितव्या नराधिपाः ॥
(41—10)

Righteousness and victory depend upon the ruler. So in spite of all odds, it is obligatory (on the part of the minister), to see always that the king does not swerve from the path of virtue.

२०७. राज्यं पालयितुं शक्यं न तीक्ष्णेन (निशाचर) ।
न चापि प्रतिकूलेन नाविनीतेन (राक्षस) ॥
(41—11)

A king who is proud and tyrannical, and rules against the interests of his subjects, cannot rule his kingdom long.

२०८. ये तीक्ष्णमन्त्रास्सचिवा भज्यन्ते सह तेन वै।
विषमे तुरगाश्शीघ्रा मन्दसारथयो यथा ॥

(41—12)

Ministers who advise the king to be tyrannical over his subjects perish along with him, even as the unskilled riders perish along with their galloping horses when riding along an uneven road.

२०९. स्वामिना प्रतिकूलेन प्रजास्तीक्ष्णेन (रावण)।
रक्ष्यमाणा न वर्धन्ते मेषा गोमायुना यथा ॥

(41—14)

A king who mercilessly rules his subjects without caring for their welfare is akin to a wolf taking care of sheep.

२१०. परेतकल्पा हि गतायुषो नराः
हितं न गृह्णन्ति सुहृद्भिरीरितम् ॥

(41—20)

The unfortunate whose end is near will not heed the advice of well-meaning friends.

२११. अर्थी येनार्थकृत्येन संव्रजत्यविचारयन्।
तमर्थमर्थशास्त्रज्ञाः प्राहुरर्थ्याश्च (लक्ष्मण) ॥

(43—33)

The economists define 'Artha' as the material gain thoughtlessly sought after by persons attracted by fascinations.

२१२. स्वभावस्त्वेष नारीणामेवं लोकेषु दृश्यते।
विमुक्तधर्माश्चपलाः तीक्ष्णा भेदकरा स्त्रियः ॥

(45—29)

It is in the nature of women all over the world to be vicious, fickle, and sharp-tongued and to sow seeds of dissension (among friends).

२१३. ननु सद्योऽविनीतस्य दृश्यते कर्मणः फलम् ।
कालोऽप्यङ्गीभवत्यत्र सस्यानामिव पक्तये ॥
(49—27)

A sinner does not reap the consequences of his sins forthwith. They fructify at the appointed time, even as a harvest is reaped long after the seeds are sown.

२१४. यथाऽऽत्मनः तथाऽन्येषां दारा रक्ष्या विपश्चिता ।
(50—7)

The wives of others must be protected (from dangers) as much as our own.

२१५. राजा धर्मश्च कामश्च द्रव्याणां चोत्तमो निधिः ।
धर्मः शुभं वा पापं वा राजमूलं प्रवर्तते ॥
(50—9)

The king is verily the best receptacle for righteousness, desire and wealth. So the people's fortune, weal and woe, all spring from the king.

२१६. कामं स्वभावो यो यस्य न शक्यः परिमार्जितुम् ।
न हि दुष्टात्मनामार्यमावसत्यालये चिरम् ॥
(50—11)

Nature cannot be altered. Therefore the wicked nature cannot be set right by any amount of example or precept. Prosperity does not reside long in the abode of the wicked.

२१७. स भारः सौम्य भर्तव्यो यो नरं नावसादयेत्।
तदन्नमपि भोक्तव्यं जीर्यते यदनामयम् ॥
(50 -- 27)

One must carry only so much heavy load as one can carry and must eat only so much food as one will be able to digest..

२१८. यत्कृत्वा न भवेद्धर्मो न कीर्तिर्न यशो भुवि।
शरीरस्य भवेत्खेदः कस्तत्कर्म समाचरेत् ॥
(50--28)

No sane man will do such actions as will not bring him virtue, name and fame but which may simply involve waste of labour and energy.

२१९. पापानुबन्धो वै यस्य कर्मणः कर्म को नु तत्।
कुर्वीत लोकाधिपतिः स्वयंभूर्भगवानपि ॥
(51--32)

Even Brahma, the Lord of all the worlds, dare not do an unrighteous act and face the unpalatable consequences.

२२०. निमित्तं लक्षणज्ञानं शकुनिस्वरदर्शनम्।
अवश्यं सुखदुःखेषु नराणां प्रतिदृश्यते ॥
(52--4)

Omens, auguries and the cries of birds, foreshadow the coming events of the weal and woe of men.

२२१. मुमूर्षूणां हि सर्वेषां यत्पथ्यं तन्न रोचते ॥
(53--17)

All those who are nearing their ends turn a deaf ear to all good counsels.

२२२. उत्साहवन्तो हि नरा न लोके
सीदन्ति कर्मस्वतिदुष्करेषु ॥

(63—19)

The courageous are never upset by the failures in their undertakings, difficult though they may be.

२२३. युक्तदण्डा हि मृदवः प्रशान्ता वसुधाधिपाः ।

(65—9)

The kings, though armed with weapons, should use them sparingly in mild times.

२२४. बुद्ध्या युक्ता महाप्राज्ञाः विजानन्ति शुभाशुभे ।

(66—16)

The wise and the great are able to discern the right and the wrong by their reasoning power and logic.

२२५. अदृष्टगुणदोषाणामधृतानां च कर्मणाम् ।
नान्तरेण क्रियां तेषां फलमिष्टं प्रवर्तते ॥

(66—17)

Persons are not aware of the acts done by them in their previous births; they cannot see the virtuous or the wicked side of these acts; but it is certain that the fruits that are now being enjoyed must conform to the acts done by them before.

२२६. सर्वत्र खलु दृश्यन्ते साधवो धर्मचारिणः ।
शूराः शरण्याः (सौमित्रे) तिर्यग्योनिगतेष्वपि ॥

(68—24)

Great and valourous souls who tread the path of the virtuous, and who are ever ready to help the weak, are found all over even in the animal kingdom.





॥ किष्किन्धाकाण्डम् ॥



२२७. स्मृत्वा वियोगजं दुःखं त्यज स्नेहं प्रियेजने ।
अतिस्नेहपरिष्वङ्गाद्वर्तिरार्द्रापि दह्यते ॥

(1—115)

Mindful of the pangs of separation, give up all attachments to those near and dear. A wick, though cooled by moisture, burns by close contact with oil.

२२८. अर्थो हि नष्टकार्यार्थैः नायत्नेनाधिगम्यते ।

(1—121)

An action which does not yield the expected result must be done over again with firm resolve to produce the desired object.

२२९. उत्साहो बलवानार्य नास्त्युत्साहात्परं बलम् ।
सोत्साहस्यास्ति लोकेऽस्मिन्न किञ्चिदपि दुर्लभम् ॥

(1—122)

Zeal is a potential power and nothing is more powerful than that. There is nothing that cannot be achieved in this world by a zealous pursuit.

२३०. व्यसने वाऽर्थकृच्छ्रे वा भये वा जीवितान्तके ।
विमृशन्वै स्वया बुध्या धृतिमान्नावसीदति ॥

(7—9)

A courageous man is not at all perturbed even in times of distress, loss or fear or even when he is to lose his life. He will always be level-headed by reasoned aid.

२३१. बालिशस्तु नरो नित्यं वैक्लब्यं योऽनुवर्तते ।
स मज्जत्यवशः शोके भाराक्रान्तेव नौर्जले ॥

(7—10)

A man who is childish and despondent sinks in the ocean of sorrow, losing his senses even as an overladen boat in the water.

२३२. ये शोकमनुवर्तन्ते न तेषां विद्यते सुखम् ।
तेजश्च क्षीयते तेषां ... ... ॥

(7—12)

Persons who are over-powered by grief do not thrive; they also lose their glory.

२३३. रजतं वा सुवर्णं वा वस्त्राण्याभरणानि च ।
अविभक्तानि साधूनामवगच्छन्ति साधवः ॥

(8—7)

Gold and silver, garments and ornaments are said to be common and indivisible property among the noble and the virtuous.

२३४. आढ्यो वापि दरिद्रो वा दुःखितः सुखितोऽपि वा ।
निर्दोषो वा सदोषो वा वयस्यः परमा गतिः ॥

(8—8)

A friend must at all cost be given a helping hand, be he rich or poor, happy or miserable, sinful or blameless.

२३५. धनत्यागः सुखत्यागो देहत्यागोऽपि वा पुनः ।
वयस्यार्थे प्रवर्तन्ते स्नेहं दृष्ट्वा तथाविधम् ॥

(8—9)

It is but meet that onesacrifices one's wealth, happiness or even one's life if need be for the sake of a friend.

२३६. उपकारफलं मित्रं अपकारोऽरिलक्षणम् ।

(8—21)

Help in times of need is the resultant of friendship and harm is the sign of enemity.

२३७. दुःखितः सुखितो वापि सख्युर्नित्यं सखा गतिः ।

(8—40)

In times of prosperity or adversity a friend is always the sole resort.

२३८. यो हि मत्तं प्रमत्तं वा सुप्तं वा रहितं भृशम् ।
हन्यात्स भ्रूणहा लोके .... ॥

(11—36)

He is indeed to be classified as a slayer of an unborn child in the womb, who kills a drunken man, a lunatic, one who is sleeping, or one who is defenceless.

२३९. दत्ताभयवधो नाम पातकं महदुच्यते ।

(12—35)

The slaughter of a friend given protection is a most heinous erime.

२४०. अधर्षितानां शूराणां समरेष्वनिवर्तिनाम् ।
धर्षणामर्षणं (भीरु) मरणादतिरिच्यते ॥

(16—3)

Chivalrous warriors who do not retrace their steps in the battle-field, prefer to give up

their ghosts to bearing an unavenged dishonour

२४१. दमः शमः क्षमा धर्मो धृतिः सत्यं पराक्रमः।
पार्थिवानां गुणा (राजन्) दण्डश्चाप्यपराधिषु ॥
(17—17)

Control of senses external and internal, patience and virtue, manliness and truth, valour and punishment of the wrong-doers are all the charecteristics of a king.

२४२. साम दानं क्षमा धर्मः सत्यं धृतिपराक्रमौ।
पार्थिवानां गुणा (राजन्) दण्डश्चाप्यपराधिषु ॥
(17—27)

Peace-making, winning over the enemies by generosity, patience, virtue, truth, courage and valour, and bringing the offenders to book are the primary charecteristics of a king.

२४३. नयश्चाविनयश्चोभौ निग्रहानुग्रहावपि।
राजवृत्तिरसंकीर्णा न नृपाः कामवृत्तयः ॥
(17—30)

Justice and mercy, reward and punishment, are not to be indiscriminately exercised by kings at their whims and fancies.

२४४. राजहा ब्रह्महा गोघ्नः चोरः प्राणिवधे रतः।
नास्तिकः परिवेत्ता च सर्वे निरयगामिनः ॥
(17—34)

He who slays kings, brahmins and cows, a dacoit, he who delights in teasing animals, an infidel and the younger brother who untime-

ly marries while his elder remains unmarried, all these wend their way to hell.

२४५. सूचकश्च कदर्यश्च मित्रघ्नो गुरुतल्पगः ।
लोकं पापात्मनामेते गच्छन्ते नात्र संशयः ॥
(17—35)

A tale-bearer, miser, one who betrays a trusted friend, one who commits adultery with his preceptor's wife, — all these verily go to the world of sinners.

२४६. नयश्च विनयश्चोभौ यस्मिन्सत्यं च सुस्थितम् ।
विक्रमश्च यथादृष्टः स राजा देशकालवित् ॥
(18—8)

He is verily a proper king who never deviates from truth, statesmanship, who shows reverence to great men, who possesses powers worthy of his race and adjusts himself to time and place.

२४७. ज्येष्ठो भ्राता पिता चैव यश्च विद्यां प्रयच्छति ।
त्रयस्ते पितरो ज्ञेया धर्मे पथि हि वर्तिनः ॥
(18—13)

For those who do not transgress the righteous path — the elder brother, father and the preceptor, are all to be considered as fathers.

२४८. यवीयानात्मनः पुत्रः शिष्यश्चापि गुणोदितः ।
पुत्रवत्ते त्रयश्चिन्त्या धर्मश्चेदत्र कारणम् ॥
(18—14)

The laws followed by the good enjoin that the younger brother, the son, and the well-behaved disciple are to be treated alike as sons.

२४९. सूक्ष्मः परमदुर्ज्ञेयः सतां धर्मः (प्लवङ्गम) ।
हृदिस्थः सर्वभूतानामात्मा वेद शुभाशुभम् ॥
(18—15)

The laws of Dharma are inconceivable and transcend the human power of imagination. All-pervading God who dwells in the hearts of all, knows what is right and wrong.

२५०. औरसीं भगिनीं वापि भार्यां वाऽप्यनुजस्य यः ।
प्रचरेत नरः कामात्तस्य दण्डो वधः स्मृतः ॥
(18—23)

Seduction of a daughter, uterine sister, or a brother's wife with criminal intentions is punishable only with death.

२५१. राजभिर्धृतदण्डास्तु कृत्वा पापानि मानवाः ।
निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥
(18—33)

Even wrong-doers, if only they are punished by the king for their sinful acts, become absolved and attain the worlds of bliss on a par with the virtuous.

२५२. शासनाद्वा विमोक्षाद्वा स्तेनः स्तेयाद्विमुच्यते ।
राजा त्वशासन्पापस्य तदवाप्नोति किल्बिषम् ॥
(18—34)

A thief punished or pardoned by the king becomes free from sin but a king who leaves the wrong-doers scot-free goes to hell.

२५३. दण्डचे यः पातयेद्दण्डं दण्डचो यश्चापि दण्डचते ।
कार्यकारणसिद्धार्थावुभौ तौ नावसीदतः ॥
(18—64)

A king who punishes the wrong-doer and he who is punished for his sins, both the doer and the done, eventually obtain bliss and become free from censure.

२५४. गुणदोषकृतं जन्तुः स्वकर्मफलहेतुकम् ।
अव्यग्रस्तदवाप्नोति सर्वं प्रेत्य शुभाशुभम् ॥
(21—2)

All created beings, reap in the other world the fruits of their good and bad actions done intentionally or otherwise in this world, unaffected by the actions of others.

२५५. शोच्या शोचसि कं शोच्यं दीनं दीनानुकम्पसे ।
कस्य को वाऽनुशोच्योऽस्ति देहेऽस्मिन्बुद्बुदोपमे ॥
(21—3)

Grieve thyself; why dost thou grieve for others. Pity thyself; where is the time to pity others. Who is to grieve for whom when every one possesses the bubble-like body ready to burst at any moment.

२५६. देशकालौ भजस्वाद्य क्षममाणः प्रियाप्रिये ।
सुखदुःखसहः काले (सुग्रीववशगो) भव ॥
(22—19)

न चातिप्रणयः कार्यः कर्तव्योऽप्रणयश्च ते।
उभयं हि महान्दोषस्तस्मादन्तरदृग्भव ॥

(22—22)

Adjust according to the needs of time and place. Be strong in woe and humble in weal, and do not lose your balance in pain or pleasure. Do not befriend any one too much nor show unfriendliness to any. Both are serious faults and therefore seek the golden mean.

२५७. पतिहीना तु या नारी कामं भवतु पुत्रिणी।
धनधान्यैः सुपूर्णापि विधवेत्युच्यते जनैः ॥

(23—12)

A woman who loses her husband, though she may be the mother of children and possess agricultural wealth and riches, is still called a widow.

२५८. शास्त्रप्रयोगाद्विविधाच्च वेदा-
दात्मा ह्यनन्यः पुरुषस्य दाराः।
दारप्रदानान्न हि दानमन्य-
त्प्रदृश्यते ज्ञानवतां हि लोके ॥

(24—38)

It is stated in the several scriptures and the codes of morals that a wedded wife is inseparable from her husband. The great and the wise opine that there is no greater gift in this world than the gift of a bride.

२५९. न शूरपत्न्यः परिदेवयन्ति ॥

(24—43)

The wives of the chivalrous never bemoan.

२६०. न कालादुत्तरं किंचित्कर्म शक्यमुपासितुम् ।

(25—3)

There is no power greater than Fate to direct each event.

२६१. नियतिः कारणं लोके नियतिः कर्मसाधनम् ।
नियतिः सर्वभूतानां नियोगेष्विह कारणम् ॥

(25—4)

The All-Powerful Fate is the root-cause of everything in this world. It is Fate that controls the destinies of men and their actions.

२६२. न कर्ता कस्यचित्कश्चिन्नियोगे चापि नेश्वरः ।
स्वभावे वर्तते लोकस्तस्य कालः परायणम् ॥

(25—5)

None is master of himself and he cannot act as he pleases. Fate guides and controls everything according to its destined course.

२६३. न कालः कालमत्येति न कालः परिहीयते ।
स्वभावं च समासाद्य न कश्चिदतिवर्तते ॥

(25—6)

The courses of Fate are controlled by none but itself. It is unalterable, imperishable and cannot be influenced, and is working in consonance with the laws of nature.

२६४. न कालस्यास्ति बन्धुत्वं न हेतुर्न पराक्रमः ।
न मित्रज्ञातिसंबन्धः कारणं नात्मनो वशः ॥

(25—7)

Fate has no relatives and cannot be conquered by valour. It has no friends or relations to be influenced by. It is the root-cause of all and is wholly independent of everybody.

२६५. किं तु कालपरीणामो द्रष्टव्यः साधु पश्यता ।
धर्मश्चार्थश्च कामश्च कालक्रमसमाहितः ॥
(25—8)

Our actions controlled by Fate fructify at the scheduled hour and all our virtue, happiness and prosperity blossom at the time appointed by it.

२६६. उपकारेण वीरस्तु प्रतिकारेण युज्यते ।
अकृतज्ञोऽप्रतिकृतो हन्ति सत्त्ववतां मनः ॥
(27—45)

A chivalrous man feels grateful for the help he gets from others and does them a good deed in return; but an ungrateful wretch is disdained by all.

२६७. यो हि मित्रेषु कालज्ञः सततं साधु वर्तते ।
तस्य राज्यं च कीर्तिश्च प्रतापश्चाभिवर्धते ॥
(29—10)

A king who is attached to his friends and adjusts to the needs of time, enhances his name and fame and his kingdom thrives well.

२६८. यस्य कोशश्च दण्डश्च मित्राण्यात्मा च (भूमिप) ।
समवेतानि सर्वाणि स राज्यं महदश्नुते ॥
(29—11)

A kin- who properly balances his treasury, punishment, friends and his own self enjoys a happy reign.

२६९. अर्थिनामुपपन्नानां पूर्वं चाप्युपकारिणाम् ।
आशां संश्रुत्य यो हन्ति स लोके पुरुषाधमः ॥
(30—71)

He is the dreg of humanity who fails to render a promised help to one who had previously done him good and who seeks his help in adverse circumstances.

२७०. शुभं वा यदि वा पापं यो हि वाक्यमुदीरितम् ।
सत्येन परिगृह्णाति स वीरः पुरुषोत्तमः ॥
(30—72)

He is the greatest among men who keeps up his promise, be it good or sinful.

२७१. कृतार्था ह्यकृतार्थानां मित्राणां न भवन्ति ये ।
तान्मृतानपि क्रव्यादा कृतघ्नान्नोपभुञ्जते ॥
(30—73)

Even vultures disdain the corpses of those who while alive, were ungrateful to their friends who rendered them valuable and timely help.

२७२. सर्वथा सुकरं मित्रं दुष्करं परिपालनम् ।
अनित्यत्वाच्च चित्तानां प्रीतिरल्पेऽपि भिद्यते ॥
(32—7)

It is easy to acquire friendship but very hard it is to maintain it Due to the inconstancy of the mind, the friendship dies at the slightest irritation.

२७३. न हि स्त्रीषु महात्मानः क्वचित्कुर्वन्ति दारुणम् ।
(33—35)

Great men do not misbehave in the presence of women.

२७४. पानादर्थश्च धर्मश्च कामश्च परिहीयते।
धर्मलोपो महांस्तावत्कृते ह्यप्रतिकुर्वतः ॥
अर्थलोपश्च मित्रस्य नाशो गुणवतो महान् ॥
(33—46)

Prosperity, virtue, and happiness are ruined by drink. Drink leads a man to ingratitude and results in the loss of his friends and wealth.

२७५. न देशकालौ हि न चार्थधर्मा-
वपेक्षते कामरतिर्मनुष्यः ॥
(33—54)

A man overpowered by lust does not care for time and place nor does he think of his own prosperity and virtue.

२७६. अच्छलं मित्रभावेन सतां दारावलोकनम्।
(33—60)

There is nothing wrong in looking at a gentleman's wife with a friendly eye.

२७७. सत्त्वाभिजनसंपन्नः सानुक्रोशो जितेन्द्रियः।
कृतज्ञः सत्यवादी च राजा लोके महीयते ॥
(34—7)

That king who possesses good traits, who is born of a respectable family, who is sympathetic, who has self-control, who is grateful and truthful, is respected all over.

२७८. यस्तु राजा स्थितो धर्मे मित्राणामुपकारिणाम् ।
मिथ्याप्रतिज्ञां कुरुते को नृशंसतरस्ततः ॥
(34—8)

That king who, deviating from the right path, does not fulfil his promise to those that helped him is the worst imaginable tyrant.

२७९. शतमश्वानृते हन्ति सहस्रं तु गवानृते ।
आत्मानं स्वजनं हन्ति पुरुषः पुरुषानृते ॥
(34—9)

By uttering a falsehood to secure a horse one commits the sin of killing a hundred horses, and by uttering a lie to secure a cow one commits the sin of killing a thousand cows. But by speaking a falsehood before a high-souled man, one courts one's own ruin as well as of those near and dear to him.

२८०. पूर्वं कृतार्थो मित्राणां न तत्प्रतिकरोति यः ।
कृतघ्नः सर्वभूतानां स वध्यः (प्लवगेश्वर) ॥
(34—10)

Of all the sinners, he is to be hanged who shows ingratitude to his friends who helped him in his distress.

२८१. ब्रह्मघ्ने च सुरापे च चोरे भग्नव्रते तथा ।
निष्कृतिर्विहिता सद्भिः कृतघ्ने नास्ति निष्कृतिः ॥
(34—12)

Expiations there are for certain kinds of sins such as the murder of a brahmin, drinking, theft, and failure to perform religious rites; but there is no redemption for ingratitude.

२८२. हित्वा धर्मं तथाऽर्थं च कामं यस्तु निषेवते ।
स वृक्षाग्रे यथा सुप्तः पतितः प्रतिबुध्यते ॥

(38—20)

He who seeks pleasure devoid of gain or virtue is akin to him who sleeps at the top of a tree and wakes only when he falls below.

२८३. अमित्राणां वधे युक्तो मित्राणां संग्रहे रतः ।
त्रिवर्गफलभोक्ता तु राजा धर्मेण युज्यते ॥

(38—21)

He is a true and lawful king who destroys his foes and helps his friends, and thereby reaps the fruits of virtues, gain and happiness.

२८४. विधिः किल नरं लोके विधानेनानुवर्तते ।

(56—4)

Fate has pre-ordained every occurrence in this world.

२८५. न हि सामोपपन्नानां प्रहर्ता विद्यते क्वचित् ।

(59—17)

Who will be so apathetic as to refuse a request politely made.

२८६. न विषादे मनः कार्यं विषादो दोषवत्तमः ।
विषादो हन्ति पुरुषं बालं क्रुद्ध इवोरगः ॥

(64—11)

One should never be disheartened. Despair eventually leads to miseries and kills a man even as an furious serpent kills a boy.



॥ सुन्दरकाण्डम् ॥

२८७. कर्तव्यमकृतं कार्यं सतां मन्युरुदीरयेत् ।

(1—96)

Great men become indignant when an act that ought to be done is not done.

२८८. अतिथिः किल पूजार्हः प्राकृतोऽपि विजानता ॥

(1—118)

The wise honour their guests even though they are of the common folk.

२८९. भूताश्चार्था विपद्यन्ते देशकालविरोधिताः ।
विक्लबं दूतमासाद्य तमः सूर्योदये यथा ॥

(2—39)

Matters of whose fruitful results one is sure, fail to fructify if they are entrusted to a tactless ambassador who acts contrary to the needs of time and place, even as darkness is dispelled by sunrise.

२९०. अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते ।
घातयन्ति हि कार्याणि दूताः पण्डितमानिनः ॥

(2—40)

An ambassador who thinks too much of his capacity and intelligence brings ruin to his master by mishandling even simple affairs, and failing to adopt the course of action decided upon by the council of ministers.

२९१. मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तने ।
शुभाशुभास्ववस्थासु तच्च मे सुव्यवस्थितम् ॥
(11—41)

Mind is the cause for the direction of all senses leading to good and evil acts.

२९२. अनिर्वेदः श्रियो मूलमनिर्वेदः परं सुखम् ।
अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः ॥
(12—10)

Cheer leads to prosperity. Cheer is happiness. All actions done with enthusiasm lead to good results.

२९३. करोति सफलं जन्तोः कर्म यत्तत्करोति सः ।
तस्मादनिर्वेदकृतं यत्नं चेष्टेऽहमुत्तमम् ॥
(12—11)

Whoever does anything with enthusiasm rarely fails to achieve his object.

२९४. भर्ता नाम परं नार्या भूषणं भूषणादपि ।
(16—26)

For women there is no ornament more valuable than their husbands.

२९५. यथा तव तथाऽन्येषां दारा रक्ष्या (निशाचर) ।
आत्मानमुपमां कृत्वा स्वेषु दारेषु रम्यताम् ॥
(21—7)

Honour the wives of others and protect them as you will your own. Set an example by loving your own wife.

२९६. अतुष्टं स्वेषु दारेषु चपलं चपलेन्द्रियम् ।
नयन्ति निकृतिप्रज्ञं परदाराः पराभवम् ॥

(21—8)

The wives of others illegally sought after by a lusty and indiscreet man discontented with his wife, hasten his downfall

२९७. अकृतात्मानमासाद्य राजानमनये रतम् ।
समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च ॥

(21—11)

A thriving realm with all its cities will be ruined by an indiscreet monarch indulging in base pleasures.

२९८. अभिनन्दन्ति भूतानि विनाशे पापकर्मणः ।

(21—13)

All beings rejoice over the death of sinners.

२९९. वामः कामो मनुष्याणां यस्मिन्किल निबध्यते ।
जने तस्मिंस्त्वनुक्रोशः स्नेहश्च किल जायते ॥

(22—4)

The lawless love evinced by men to women makes them bear their scorns and show friendliness in return.

३००. अकामां कामयानस्य शरीरमुपतप्यते ।
इच्छन्तीं कामयानस्य प्रीतिर्भवति शोभना ॥

(22—42)

The body emaciates when we love one who does not respond; but there is real joy when the love is heartily reciprocated.

३०१. लोकप्रवादः सत्योऽयं पण्डितैः समुदाहृतः ।
अकाले दुर्लभो मृत्युः स्त्रिया वा पुरुषस्य वा ॥
(25—12)

The proverbial satement of the learned in the world that Death does not approach any man or woman out of time, is only too true.

३०२. धन्याः खलु महात्मानो मुनयस्त्यक्तकिल्बिषाः ।
जितात्मानो महाभागा येषां न स्तः प्रियाप्रिये ॥
प्रियान्न संभवेद्दुःखमप्रियादधिकं भयम् ।
ताभ्यां हि ये वियुज्यन्ते नमस्तेषां महात्मनाम् ॥
(26—49,50)

Blessed and fortunate indeed are they, the great sages who had washed off their sins by their self-control and are free from likes and dislikes. They suffer not from the pangs of separation from those dear to them nor the still greater fear of those they abhor. I bow my head in reverence to those great souls who are not influenced by these.

३०३. सत्यं बतेदं प्रवदन्ति लोके
नाकालमृत्युर्भवतीति सन्तः ॥
(28—3)

It is said to be true that men of virtue do not die before the appointed hour.

३०४. कल्याणी बत गाथेयं लौकिकी प्रतिभाति मा ।
एति जीवन्तमानन्दो नरं वर्षशतादपि ॥
(34—6)

It is a nice worldly proverb that however unfortunate a man may be, he is sure to see happy days during his life-time of a hundred years.

३०५. ऐश्वर्ये वा सुविस्तीर्णे व्यसने वा सुदारुणे।
रज्ज्वेव पुरुषं बद्ध्वा कृतान्तः परिकर्षति ॥

(37—3)

Fate does not discriminate the joyous rich and the miserable poor. It drags all alike hither and thither as if by a rope.

३०६. अव्यवस्थौ हि दृश्येते युद्धे जयपराजयौ।

(37—55)

Victory or defeat in a battle does not follow a definite law.

३०७. आनृशंस्यं परो धर्मः।

(38—41)

Kindness is a supreme virtue.

३०८. न च कर्मसु सीदन्ति महत्स्वमिततेजसः।

(39—36)

Great men when they undertake to do a great deed are never upset.

३०९. न हि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरे जनाः।

(39—39)

First rate men are not sent on errands. It is only others that are entrusted with such work.

३१०. न साम रक्षःसु गुणाय कल्पते
न दानमर्थोपचितेषु युज्यते ।
न भेदसाध्या बलदर्पिता जनाः
पराक्रमस्त्वेव ममेह रोचते ॥

(41—3)

Peaceful methods of persuasion are of no avail in the case of Rakshasas. Those who roll in opulence cannot be tempted by bribes The policy of divide and conquer cannot succeed in the case of the powerful. The only method that may be successfully tried under such circumstances is to resort to brute-force.

३११. कार्ये कर्मणि निर्दिष्टे यो बहून्यपि साधयेत् ।
पूर्वकार्याविरोधेन स कार्यं कर्तुमर्हति ॥

(41—5)

He who is entrusted with an errand should do it in such a manner that it is not in conflict with the previous ones and at the same time see that it serves some future purposes also.

३१२. न ह्येकः साधको हेतुः स्वल्पस्यापीह कर्मणः ।
यो ह्यर्थं बहुधा वेद स समर्थोऽर्थसाधने ॥

(41—6)

To achieve an object, however trifling it may be, one cannot depend on an only method. An intelligent man will find out divers ways and means of attainment.

३१३. अहिरेव ह्यहेः पादान् विजानाति न संशयः ॥

(42—9)

It is only a serpent that undoubtedly knows the foot-tracks of another serpent.

३१४. युद्धसिद्धिर्हि चञ्चला ॥

(46—15)

Victory in war is unsettled.

३१५. न तु धर्मोपसंहारमधर्मफलसंहितम् ।
तदेव फलमन्वेति धर्मश्चाधर्मनाशनः ॥

(51—28)

A man who has done both good and bad deeds cannot simultaneously reap the fruits thereof. He will enjoy for his good deeds and suffer for his sins only by turns.

३१६. धन्यास्ते पुरुषश्रेष्ठा ये बुद्ध्या कोपमुत्थितम् ।
निरुन्धन्ति महात्मानो दीप्तमग्निमिवाम्भसा ॥

(55—4)

They are the blessed who by their wisdom can control their anger even as water subdues a conflagaration.

३१७. क्रुद्धः पापं न कुर्यात्कः क्रुद्धो हन्याद्गुरूनपि ।
क्रुद्धः परुषया वाचा नरः साधूनधिक्षिपेत् ॥

(55—5)

What sin will an irate man not commit? He will even murder his own preceptors and shower all kinds of abuses on the virtuous.

३१८. वाच्यावाच्यं प्रकुपितो न विजानाति कर्हिचित् ।
नाकार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते क्वचित् ॥
(55—6)

A man who loses his temper loses his power of judgment as well. He is insensible to right and wrong. He does not know at that time what he is doing or speaking.

३१९. यः समुत्पतितं क्रोधं क्षमयैव निरस्यति ।
यथोरगस्त्वचं जीर्णां स वै पुरुष उच्यते ॥
(55—7)

Even as a serpent casts off its old skin by its effort, should a man cast off his anger by his forbearance. Then alone can he be called a man.



॥ युद्धकाण्डम् ॥

३२०. यो हि भृत्यो नियुक्तः सन्भर्ता कर्मणि दुष्करे ।
कुर्यात्तदनुरागेण तमाहुः पुरुषोत्तमम् ॥
(1—7)

A servant entrusted by his master with some difficult task is considered to be the best among men when he executes not only the same but does something more unasked which would be benificial to his master.

३२१. नियुक्तो यः परं कार्यं न कुर्यान्नृपतेः प्रियम् ।
भृत्यो युक्तः समर्थश्च तमाहुर्मध्यमं नरम् ॥
(1—8)

A servant who, entrusted by his master to do a certain act, does it well but does nothing more to please him though he is capable of doing is considered to be an average man.

३२२. नियुक्तो नृपतेः कार्यं न कुर्याद्यस्समाहितः ।
भृत्यो युक्तः समर्थश्च तमाहुः पुरुषाधमम् ॥
(1—9)

A servant though capable of achieving anything does not do even his master's bidding is considered to be the worst among mankind.

३२३. निरुत्साहस्य दीनस्य शोकपर्याकुलात्मनः ।
सर्वथा व्यवसीदन्ति व्यसनं चाधिगच्छति ॥
(2—6)

A dispirited man sunk in despair and grief invariably loses all his enterprise.

३२४. पुरुषस्य हि लोकेऽस्मिन्शोकः शौर्यापकर्षणः।
विनष्टे वा प्रणष्टे वा शोकः सर्वार्थनाशनः ॥
(2—15)

A man loses his valour by his grief, and all his hopes are thwarted if he grieves over the loss or death of those he loves.

३२५. शोकश्च किल कालेन गच्छता ह्यपगच्छति।
(5—4)

Grief will disappear by the eflux of time.

३२६. सहितो मन्त्रयित्वा यः कर्मारम्भान्प्रवर्तयेत्।
दैवे च कुरुते यत्नं तमाहुः पुरुषोत्तमम् ॥
(6—8)

He ranks first among men who commences to do an act after mature deliberation with his friends and relations and relies on Providence for his success.

३२७. एकोऽर्थं विमृशेदेको धर्मे प्रकुरुते मनः।
एकः कार्याणि कुरुते तमाहुर्मध्यमं नरम् ॥
(6—9)

He who is wholly self-reliant and begins to do an act carefully weighing the pros and cons, is a second rate man.

३२८. गुणदोषावनिश्चित्य त्यक्त्वा धर्मव्यपाश्रयम्।
करिष्यामीति यः कार्यमुपेक्षेत्स नराधमः ॥
(6—10)

He who recklessly begins to do an act without any forethought defying fate, nor takes wise counsels is the worst among mankind.

३२९. ऐकमत्यमुपागम्य शास्त्रदृष्टेन चक्षुषा।
मन्त्रिणो यत्र निरतास्तमाहुर्मन्त्रमुत्तमम्॥
(6—12)

The decision unanimously arrived at by the ministers in consonance with the Laws of Dharma is deemed to be the very best.

३३०. बह्व्योऽपि मतयो भूत्वा मन्त्रिणामर्थनिर्णये।
पुनर्यत्रैकतां प्राप्ताः स मन्त्रो मध्यमः स्मृतः॥
(6—13)

The decision unanimously arrived at by the ministers but with great difficulty and after a heated controversy falls under the category of 'Second class'.

३३१. अन्योन्यं मतिमास्थाय यत्र संप्रतिभाष्यते।
न चैकमत्ये श्रेयोऽस्ति मन्त्रः सोऽधम उच्यते॥
(6—14)

The decision where there is no unanimity of opinion among the councillors even after a stormy debate and which is not condusive to the prosperity of the state is the worst that can be imagined.

३३२. अप्युपायैस्त्रिभिस्तात योऽर्थः प्राप्तुं न शक्यते।
तस्य विक्रमकालांस्तान्युक्तानाहुर्मनीषिणः॥
(9—8)

The learned say that the proper moment to achieve an object by phyeical force comes only after we fail to achieve it by the three lawful methods, (viz., pacification, gift and alienation).

३३३. प्रमत्तेष्वभियुक्तेषु दैवेन प्रहृतेषु च।
विक्रमास्तात सिध्यन्ति परीक्ष्य विधिना कृताः ॥
(9—9)

Physical force at times succeeds by chance only against the callous, those who are too good to offer resistence, as well as those stricken with misfortune.

३३४. अवश्यं प्राणिनां प्राणा रक्षितव्या यथाबलम्।
(9—14)

It behoves every one to protect the lives of others as much as lies in his power,

३३५. अयशस्यमनायुष्यं परदाराभिमर्शनम्।
अर्थक्षयकरं घोरं पापस्य च पुनर्भवम् ॥
(9—15)

Adultery with a wedded woman not only shortens one's life and brings on shame and ruin but also leads one to the committal of fresh crimes.

३३६. न्यायेन राजकार्याणि यः करोति (दशानन)।
न स संतप्यते पश्चान्निश्चितार्थमतिर्नृपः ॥
(12—30)

A king who does his duty with a judicial frame of mind is sure of success and never repents afterwards.

३३७. अनुपायेन कर्माणि विपरीतानि यानि च।
क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विव ॥
(12—31)

Thoughtless and indiscreet actions result n failure and are often fraught with danger even as the sacrificial offerings kept in polluted vessels.

३३८. यः पश्चात्पूर्वकार्याणि कर्माण्यभिचिकीर्षति।
पूर्वं चापरकार्याणि न स वेद नयानयौ ॥
(12—32)

He is indeed fool-hardy who thoughtlessly acts at first and then considers over the pros and cons of his actions.

३३९. चपलस्य तु कृत्येषु प्रसमीक्ष्याधिकं बलम्।
क्षिप्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥
(12—33)

The fickle-minded however strong they may be are easily conquerred by their opponents, even as the swans cross the inaccessible Krouncha Mountains by making a hole in their crevices.

३४०. यः खल्वपि वनं प्राप्य मृगव्यालसमाकुलम्।
न पिबेन्मधु संप्राप्तं स नरो बालिशो भवेत् ॥
(13—2)

He who, after going to a forest frequented by the wild beasts does not drink the honey available at hand is fool-hardy.

३४१. परस्य वीर्यं स्वबलं च बुध्वा
स्थानं क्षयं चैव तथैव वृद्धिम् ।
तथा स्वपक्षेऽप्यनुमृश्य बुद्धया
वदेत्क्षमं स्वामिहितं च मन्त्री ॥
(14—22)

A minister interested in the welfare of his king should weigh the relative strength of the king and his adversary and having found out by mature deliberation the equality, inferiority or superiority of the enemy's strength, take stock of his own positiou and advise the king accordingly to act upon.

३४२. वसेत्सह सपत्नेन क्रुद्धेनाशीविषेण वा ।
न तु मित्रप्रवादेन संवसेच्छत्रुसेविना ॥
(16—2)

One can live with a sworn enemy or a ferocious venomous cobra but not with one with friendly pretensions serving the foe behind the screen.

३४३. जानामि शीलं ज्ञातीनां सर्वलोकेषु (राक्षस) ।
हृष्यन्ति व्यसनेष्वेते ज्ञातीनां ज्ञातयस्सदा ॥
(16—3)

It is the charecteristic of kinsmen all the worlds over that they ever rejoice at the fall of their own kinsmen.

३४४. प्रधानं साधनं वैद्यं धर्मशीलं च (राक्षस) ।
ज्ञातयो ह्यवमन्यन्ते शूरं परिभवन्ति च ॥
(16—4)

It is the charecteristic of kinsmen to slander their own chieftain, the brave, the learned and the noble and also humiliate the chivalrous among them.

३४५. नित्यमन्योन्यसंहृष्टाः व्यसनेष्वाततायिनः ।
प्रच्छन्नहृदया घोराः ज्ञातयस्तु भयावहाः ॥

(16—5)

Kinsmen always pretend to be friendly with a cruel and treacherous heart within. In times of trial they shine in their true colours and cut each other's throat.

३४६. कृत्स्नाद्भयं ज्ञातिभयं सुकष्टं विदितं च नः ॥

(16—8)

It-is well-known that of all the fears, those are the worst that emanate from the kinsmen.

३४७. विद्यते गोषु संपन्नं विद्यते ब्राह्मणे दमः ।
विद्यते स्त्रीषु चापल्यं विद्यते ज्ञातितो भयम् ॥

(16—9)

The flow of fortune from cows, self-control among brahmins, fickleness in women, and fear in kinsmen, may be seen all over.

३४८. यथा पुष्करपर्णेषु पतितास्तोयबिन्दवः ।
न श्लेषमुपगच्छन्ति तथाऽनार्येषु संगतम् ॥

(16—11)

Friendship with the unworthy cannot be deep-rooted, even as waterdrops do not stick on to a water-fed lotus leaf.

३४९. यथा मधुकरस्तर्षाद्रसं विन्दन्न विद्यते ।
तथा त्वमपि तत्रैव तथाऽनार्येषु सौहृदम् ॥
(16—12)

Friendship with the ungrateful does not last a minute even as a drone deserts the flower after extracting the honey therefrom.

३५०. यथा पूर्वं गजः स्नात्वा गृह्यहस्तेन वै रजः ।
दूषयत्यात्मनो देहं तथाऽनार्येषु सौहृदम् ॥
(16—13)

Friendship with an unbecoming man will be courting one's own disaster even as an elephant throwing dust on its own head after a clean bath.

३५१. यथा शरदि मेघानां सिञ्चतामपि गर्जताम् ।
न भवत्यम्बुसंक्लेदस्तथाऽनार्येषु सौहृदम् ॥
(16—14)

Friendship with the unrighteous will not bear good fruit, even as a summer thunderbolt does not bring on a drop of rain from the heavens.

३५२. बद्धं कालस्य पाशेन सर्वभूतापहारिणा ।
न नश्यन्तमुपेक्षेयं प्रदीप्तं शरणं यथा ॥
(16—21)

Although one is under the grip of the almighty Fate the annihilater of all the created beings, and is nearing one's end. one should not be neglected by others even as we ought not to be silently watching a house in flames.

३५३. शूराश्च बलवन्तश्च कृतास्त्राश्च रणाजिरे।
कालाभिपन्नास्सीदन्ति यथा वालुकसेतवः ॥
(16—23)

Even the strong and the chivalrous and the heroes of the battlefields come to grief when their stars are in the descendent even as causeways of sand (give way to torrents).

३५४. मित्राटवीबलं चैव मौलं भृत्यबलं तथा।
सर्वमेतद्बलं ग्राह्यं वर्जयित्वा द्विषद्बलम् ॥
(17—22)

One can count upon the support of friends, the tribesmen of the jungles, military reserves and even hirelings, but should scrupulously avoid the proffered help of an enemy.

३५५. सुहृदा ह्यर्थकृच्छ्रेषु युक्तं बुद्धिमता सता।
समर्थेनापि संद्रष्टुं शाश्वतीं भूतिमिच्छता ॥
(17—31)

One should not be wholly guided by the advice of a single friend, good and intelligent though he may be. The advice of other interested friends should also be taken into account in times of stress.

३५६. छादयित्वाऽऽत्मभावं हि चरन्ति शठबुद्धयः।
प्रहरन्ति च रन्ध्रेषु सोऽनर्थः सुमहान्भवेत् ॥
(17—38)

(In times of war) there are deceitful spies roaming about under the guise of guileless persons, watching for the loop-holes of the enemy to enter and cause havoc. This is fraught with grave danger.

३५७. अर्थानर्थौ विनिश्चित्य व्यवसायं भजेत ह।
गुणतः संग्रहं कुर्याद्दोषतस्तु विसर्जयेत् ॥
(17—39)

The good and bad aspects of a proposition should be carefully discussed before action is taken thereon. If there is a prospect of anything good resulting therefrom, action might be taken. Else it should be abandoned.

३५८. ऋते नियोगात्सामर्थ्यमवबोद्धुं न शक्यते।
सहसा विनियोगो हि दोषवान्प्रतिभाति मा ॥
(17—52)

One's capacity cannot be understood without giving one an opportunity to display one's talents; but one cannot be entrusted with anything without previous credentials. (These two are inter-dependant and hence impracticable).

३५९. अशक्यस्सहसा (राजन्) भावो वेत्तुं परस्य वै।
अन्तः स्वभावैर्गीतैस्तैर्नैपुण्यं पश्यता भृशम् ॥
(17—58)

It is impossible to fathom the depths of other's hearts. Clever and intelligent questions can only elicit clever and intelligent answers but not with any approach to truth.

३६०. अशङ्कितमतिः स्वस्थो न शठः परिसर्पति।
न चास्य दुष्टा वाक्चापि तस्मान्नास्तीह संशयः ॥
(17—60)

A guilty man cannot freely roam about without fear of detection.

३६१. आकारश्छाद्यमानोऽपि न शक्यो विनिगूहितुम् ।
बलाद्धि विवृणोत्येव भावमन्तर्गतं नृणाम् ॥
(17—61)

However much a man may put on airs to screen his bad intentions, his physiognomy will betray him and he will shine in his true colours.

३६२. अपापास्तत्कुलीनाश्च मानयन्ति स्वकान्हितान् ।
एष प्रायो नरेन्द्राणां शङ्कनीयस्तु शोभनः ॥
(18—11)

Benevolent advice given by well-wishers is taken by the good and their clan; but kings generally view such advice with suspicion.

३६३. बद्धाञ्जलिपुटं दीनं याचन्तं शरणागतम् ।
न हन्यादानृशंस्यार्थे अपि शत्रुं परंतप ॥
(18—27)

To respect the doctrine of showing kindness to the suppliant, even a foe should not be slain if he seeks shelter at your doors with folded hands in a distressed condition.

३६४. आर्तो वा यदि वा दृप्तः परेषां शरणागतः ।
अरिः प्राणान्परित्यज्य रक्षितव्यः कृतात्मना ॥
(18—28)

A suppliant seeking refuge, be he a friend or a foe, should be given protection by the high-souled, even at the risk of losing his life if need be.

३६५. प्रशमश्च क्षमा चैव आर्जवं प्रियवादिता ।
असामर्थ्यं फलन्त्येते निर्गुणेषु सतां गुणाः ॥
(21—15)

Tranquility, patience, straightforwardness, pleasing conversation — these qualities, noble though they may be, are considered as defects by ignoble persons.

३६६. आत्मप्रशंसिनं दुष्टं धृष्टं विपरिधावकम् ।
सर्वत्रोत्सृष्टदण्डं च लोकः सत्कुरुते नरम् ॥
(21—19)

One who extols oneself, a cheat, a merciless man, one who goes to all and sundry, one who shows indiscriminate leniency to all — all these are highly popular among the common folk.

३६७. दण्ड एव वरो लोके पुरुषस्येति मे मतिः ।
धिक् क्षमामकृतज्ञेषु सान्त्वं दानमथापि वा ॥
(22—48)

Toleration, pacification and gift are of no avail in dealing with the ungrateful persons. Deterrant punishment alone will bring them to their heels.

३६८. प्रथमं मरणं नार्या भर्तुर्वैगुण्यमुच्यते ॥
(32—9)

It is said that a woman predeceasing her husband is blessed.

३६९. विद्यास्वभिविनीतो यो राजा राजनयानुगः।
स शास्ति चिरमैश्वर्यमरींश्च कुरुते वशे ॥
(35—7)

A king versed in the administrative lores who never deviates from the right, reigns long and is prosperous and brings his enemies under his thumb.

३७०. संदधानो हि कालेन विगृह्णंश्चारिभिस्सह।
स्वपक्षवर्धनं कुर्वन्महदैश्वर्यमश्नुते ॥
(35—8)

A king who yields or sues for peace when his enemies are stronger and tries to gain strength, attains great prosperity.

३७१. धर्मो वै ग्रसतेऽधर्मं ततः कृतमभूद्युगम्।
अधर्मो ग्रसते धर्मं ततस्तिष्यः प्रवर्तते ॥
(35—14)

During Krita-yuga Virtue conquerred Vice; but when the latter dominates over the former, the advent of kali-yuga is clearly manifest.

३७२. एको हि कुरुते पापं कालपाशवशं गतः।
नीचेनात्मापचारेण कुलं तेन विनश्यति ॥
(38—7)

A mean fellow committing a sin dragged by fate, ruins himself and his whole clan.

३७३. सत्यधर्माभिरक्तानां नास्ति मृत्युकृतं भयम्।
(46—34)

The truthful and the virtuous are never afraid of death.

३७४. न कालस्यातिभारोऽस्ति कृतान्तश्च सुदुर्जयः ॥

(48—19)

Fate is invincible and there is nothing too heavy for it (to drag).

३७५. प्रायेण गतसत्त्वानां पुरुषाणां गतायुषाम् ।
दृश्यमानेषु वक्त्रेषु परं भवति वैकृतम् ॥

(48—33)

An unsightly facial metamorphosis generally sets in on the bodies of those whose souls had departed by eflux of time.

३७६. देशकालविहीनानि कर्माणि विपरीतवत् ।
क्रियमाणानि दुष्यन्ति हवींष्यप्रयतेष्विव ॥

(63—6)

Any action done out of time and out of place brings on adverse results, even as sacrificial offerings kept in polluted vessels.

३७७. त्रयाणां पञ्चधा योगं कर्मणां यः प्रपश्यति ।
सचिवैः समयं कृत्वा स सभ्ये वर्तते पथि ॥

(63—7)

That king is in keeping with the times who in consultation with his ministers classifies his duties under the three heads (viz :- major; routine, and minor) and discharges them at the appropriate time adopting any or all the five methods.

३७८. यथागमं च यो राजा समयं विचिकीर्षति ।
बुध्यते सचिवान्बुद्ध्या सुहृदश्चानुपश्यति ॥

(63—8)

A king who resolves to do an act in time in accordance with the rules and regulations after consultation with his ministers and friends is considered to be a good administrator.

३७९. धर्ममर्थं च कामं च सर्वान्वा (रक्षसां पते) ।
भजेत पुरुषः काले त्रीणि द्वन्द्वानि वा पुनः ॥
त्रिषु चैतेषु यच्छ्रेष्ठं श्रुत्वा तन्नावबुध्यते ।
राजा वा राजमात्रो वा व्यर्थं तस्य बहुश्रुतम् ॥

(63—9,10)

A king or a prince who seeks virtue, wealth and pleasure either one by one or two at a time, must do so at the apportioned time (viz., morsing, afternoon, and evening) without mutual conflict. But if he ignores the best among these viz., virtue, and indulges in the last at all times, all his learning becomes a colossal waste.

३८०. उपप्रदानं सान्त्वं वा भेदं काले च विक्रमम् ।
योगं च (रक्षसां श्रेष्ठ) तावुभौ च नयानयौ ॥

(63—11)

Liberal gifts, kind words, separation or aloofness, and exhibition of physical strength are the four-fold means to be adopted at the appropriate time to achieve an object..

३८१. काले धर्मार्थकामान् यः संमन्त्र्य सचिवैः सह।
निषेवेतात्मवांल्लोके न स व्यसनमाप्नुयात्॥
(63—12)

A king who, acting on the advice of his ministers, seeks after Dharma, Artha and Kama at the specified hours will never come to grief.

३८२. हितानुबन्धमालोच्य कार्याकार्यमिहात्मनः।
राजा सहार्थतत्त्वज्ञैः सचिवैः स हि जीवति॥
(63—13)

A king who cares for his own welfare resolves to do or not to do a particular act after mature deliberation with his councillors lives long in happiness along with them.

३८३. अनभिज्ञाय शास्त्रार्थान्पुरुषाः पशुबुद्धयः।
प्रागल्भ्याद्वक्तुमिच्छन्ति मन्त्रेष्वभ्यन्तरीकृताः॥
(63—14)

Ignorant and uneducated councillors who are akin to animals often offer wrong advice even in vital matters. They should be avoided.

३८४. अशास्त्रविदुषां तेषां न कार्यमहितं वचः।
अर्थशास्त्रानभिज्ञानां विपुलां श्रियमिच्छताम्॥
(63—15)

A king intent on the prosperity of the state should not listen to the unhealthy advice of ministers not versed in the laws of virtue and statecraft, as they would lead him in the mire.

३८५. अहितं च हिताकारं धाष्ट्याज्जल्पन्ति ये नराः।
अवेक्ष्य मन्त्रबाह्यास्ते कर्तव्याः कृत्यदूषणाः ॥
(63—16)

Impudent fellows who give wrong advice under pretext of doing good and thereby bring disaster are to be carefully examined and expelled from the council of advisors.

३८६. विनाशयन्तो भर्तारं सहिता शत्रुभिर्बुधैः।
विपरीतानि कृत्यानि कारयन्तीह मन्त्रिणः ॥
(63—17)

Dishonest ministers often intrigue with the enemies and bring on positive ruin to their masters.

३८७. तान्भर्ता मित्रसंकाशानमित्रान्मन्त्रनिर्णये।
व्यवहारेण जानीयात्सचिवानुपसंहितान् ॥
(63—18)

Dishonest councillors offering evil advice to their masters under the garb of well-intentioned friends can easily be detected after an intelligent conversation with him.

३८८. चपलस्येह कृत्यानि सहसाऽनुप्रधावतः।
छिद्रमन्ये प्रपद्यन्ते क्रौञ्चस्य खमिव द्विजाः ॥
(63—19)

A king who without any forethought listens to the advice of an incapable and roguish minister only gives a loop-hole to his enemies even as birds find loop-holes in the Krouncha Hills and get their passage through.

३८९. यो हि शत्रुमभिज्ञाय नात्मानमभिरक्षति ।
अवाप्नोति हि सोऽनर्थान्स्थानाच्च व्यवरोप्यते ॥
(63—20)

He who knows the danger ahead and does not care to be on his guard brings on disasters and is soon pulled down from his position.

३९०. अस्मिन्काले तु यद्युक्तं तदिदानीं विधीयताम् ।
गतं तु नानुशोचन्ति गतं तु गतमेव हि ॥
(63—25)

The wise do not grieve over the past, as bygones are bygones. What is proper in the present circumstances must be done.

३९१. स सुहृद्यो विपन्नार्थं दीनमभ्यवपद्यते ।
स बन्धुर्योऽपनीतेषु साहाय्यायोपकल्पते ॥
(63—27)

A friend who is attached even in adversity is a real friend; and he is indeed a relative who helps a kinsman in distress.

३९२. कर्म चैव हि सर्वेषां कारणानां प्रयोजकम् ।
श्रेयः पापीयसां चात्र फलं भवति कर्मणाम् ॥
(64—7)

Our present happiness or misery is the result of our previous actions good or bad.

३९३. निःश्रेयसफलावेव धर्मार्थावितरावपि ।
अधर्मानर्थयोः प्राप्तिः फलं च प्रत्यवायिकम् ॥
(64—8)

Virtue and material acquisition eventually lead us to final beatitude and other bliss; but deeds done to the contrary lead to unhappy results.

३९४. ऐहलौकिकपारत्रं कर्म पुंभिर्निषेव्यते ।
कर्माण्यपि तु कल्यानि लभते काममास्थितः ॥
(64—9)

A seeker of Dharma and Artha reaps the fruits of his actions either here or hearafter; but the seeker of Kama or physical pleasures attains the fruits of his actions only on this side of eternity,

३९५. अर्थेभ्यो हि विवृद्धेभ्यः संवृद्धेभ्यस्ततस्ततः ।
क्रियास्सर्वाः प्रवर्तन्ते पर्वतेभ्य इवापगाः ॥
(83—32)

As the mountain is the origin for the rivers to form and flow, even so our several actions owe their origin to our Artha or material acquisition.

३९६. अर्थेन हि वियुक्तस्य पुरुषस्याल्पतेजसः ।
व्युच्छिद्यन्ते क्रियास्सर्वा ग्रीष्मे कुसरितो यथा ॥
(83—33)

All actions done by a penniless man of no high order dwindle to nothingness even as the flow of rivulets during summer.

३९७. यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवाः ।
यस्यार्थाः स पुमांल्लोके यस्यार्थाः स च पण्डितः ॥
(83—35)

Friends and relations flock only to him that hath wealth and riches and he that commands a good bank balance is considered as a gentleman and a scholar.

३९८. यस्यार्थाः स च विक्रान्तो यस्यार्थास्स च बुद्धिमान् ।
यस्यार्थाः स महाभागो यस्यार्थास्स महागुणः ॥
(83—36)

A wealthy man is praised as valiant and intelligent and is considered lucky, possessing all the virtues.

३९९. यस्यार्था धर्मकामार्थास्तस्य सर्वं प्रदक्षिणम् ।
अधनेनार्थकामेन नार्थः शक्यो विचिन्वता ॥
(83—38)

A wealthy man seeking after Dharma and prosperity will succeed at all cost but a poor person hunting after prosperity will find it difficult to attain.

४००. हर्षः कामश्च दर्पश्च धर्मः क्रोधः शमो दमः ।
अर्थादेतानि सर्वाणि प्रवर्तन्ते (नराधिप) ॥
(83—39)

Wealth is the root cause of every kind of joy and desire, vice and virtue, anger and self-restraint.

४०१. गुणवान्वा परजनः स्वजनो निर्गुणोऽपि वा ।
निर्गुणः स्वजनः श्रेयान्यः परः पर एव सः ॥
(87—15)

It is possible that a stranger may possess fine qualities; whereas a kinsman may be

devoid of them. All the same the latter should be preferred to the former.

४०२. यः स्वपक्षं परित्यज्य परपक्षं निषेवते ।
स स्वपक्षे क्षयं प्राप्ते पश्चात्तैरेव हन्यते ॥
(87—16)

He who deserts his own clan and joins the enemy is in the end slain by the latter as soon as the latter is triumphant.

४०३. परस्वानां च हरणं परदाराभिमर्शनम् ।
सुहृदामतिशङ्का च त्रयो दोषाः क्षयावहाः ॥
(87—24)

Robbing others of their wealth, seduction of other's wives and distrust of one's own friends, are considered as three great sins hastening one's downfall,

४०४. कार्याणां कर्मणा पारं यो गच्छति स बुद्धिमान् ।
(88—13)

One who can reach the goal of his actions by his efforts is really talented.

४०५. न हि प्रतिज्ञां कुर्वन्ति वितथां साधवोऽनघ ॥
(102—49)

Great men never take a vain vow.

४०६. नैकान्तविजयो युद्धे भूतपूर्वः कदाचन ।
परैर्वा हन्यते वीरः परान्वा हन्ति संयुगे ॥
(112—17)

History has not recorded the one-sided victory of any one. A warrior in battle either 'vanquishes' his foes or is vanquished by them.

४०७. क्षत्रियो निहतः संख्ये न शोच्य इति निश्चयः ।

(112—18)

A warrior slain in battle should certainly not be mourned.

४०८. मरणान्तानि वैराणि निर्वृत्तं नः प्रयोजनम् ॥

(112—26)

Enemity should not be carried beyond the grave, after our perpose is served.

४०९. नैवार्थेन न कामेन विक्रमेण न चाज्ञया ।
शक्या दैवगतिर्लोके निवर्तयितुमुद्यता ॥

(113—25)

The decrees of fate cannot be altered by wealth or desire, valour or behest.

४१०. अवश्यमेव लभते फलं पापस्य कर्मणः ।
घोरं पर्यागते काले कर्ता नास्त्यत्र संशयः ॥

(114—25)

A wrong-doer cannot escape the dire consequences of his action. He has to suffer for his sins at the approach of the grim hour.

४११. शुभकृच्छुभमाप्नोति पापकृत्पापमश्नुते ॥

(114—26)

He that does good is rewarded and he that commits sin is punished.

४१२. सर्वथा सर्वभूतानां नास्ति मृत्युरलक्षणः ॥

(114—29)

The god of Death never approaches any one without assuming some form or other.

४१३. धिग्राज्ञां चञ्चलाः श्रियः ।

(114—34)

• Fie upon the transitory regal splendours.

४१४. पतिव्रतानां नाकस्मात्पतन्त्यश्रूणि भूतले ॥

(114—67)

Chaste women do not shed their tears in vain.

४१५. न परः पापमादत्ते परेषां पापकर्मणाम् ।
समयो रक्षितव्यस्तु सन्तश्चारित्रभूषणाः ॥

(116—42)

Great men do not retaliate the wrongs done to them as they care more for the maintenance of their dignity and character.

४१६. न कश्चिन्नापराध्यति ॥

(116—45)

There is no man that does not err.

४१७. न गृहाणि न वस्त्राणि न प्राकारास्तिरस्क्रियाः ।
नेदृशा राजसत्कारा वृत्तमावरणं स्त्रियाः ॥

(117—26)

Neither houses nor garments, neither ramparts nor veils, nor the royal paraphernalia can protect a woman. Her own chastity is her shield of strength.

४१८. व्यसनेषु न कृच्छ्रेषु न युद्धेषु स्वयंवरे ।
न क्रतौ न विवाहे च दर्शनं दुष्यति स्त्रियाः ॥
(117—27)

Royal women do not veil their faces (1) at the time of their bereavements (2) when their state is in danger (3) in the battle-fields (4) at the time of self-choice of their partners in life (5) during the performance of rituals and (6) during their marriage.

४१९. सर्वकामसमृद्धं हि हस्त्यश्वरथसंकुलम् ।
पितृपैतामहं राज्यं कस्य नावर्तयेन्मनः ॥
(128—16)

Who will not be lured by the tempting regal splendours consisting of elephants, cavalry and chariots and all the enjoyables of a mighty kingdom.

४२०. सौहृदाज्जायते मित्रमपकारोऽरिलक्षणम् ॥
(130—44)

A help in need brings on friendship and harm leads to enmity.



॥ उत्तरकाण्डम् ॥

४२१. नरः प्रत्युपकाराणां आपत्स्वायाति पात्रताम् ॥
(40—22)

A man deserves a return help in his adversity.

४२२. यो ह्यधर्ममकार्यं वा विषये पार्थिवस्य तु ।
करोति चाश्रीमूलं तत्पुरे वा दुर्मतिर्नरः ॥
क्षिप्रं च नरकं याति स च राजा न संशयः ।
(74—29)

A wicked man committing a lawless and despicable act in a kingdom brings disaster to the state and undoubtedly hastens to hell dragging also the monarch with him.

४२३. अधीतस्य च तप्तस्य कर्मणः सुकृतस्य च ।
षष्ठं भजति भागं तु प्रजा धर्मेण पालयन् ॥
षड्भागस्य च भोक्ताऽसौ रक्षते न प्रजाः कथम् ॥
(74—30)

A monarch who righteously rules his realm obtains a sixth share of the benefits of the vedic lore, penance and virtues of his subjects. How can a king who receives these benefits not protect them?

४२४. त्यागो वधो वा विहितः साधूनां तूभयं समम् ।
(106—13)

The virtuous consider alienation as tantamounting to beheading.

४२५. गायत्र्याश्च स्वरूपं तद्रामायणमनुत्तमम् ।
यः पठेत् शृणुयान्नित्यं चरितं राघवस्य च ॥
भक्त्या निष्कल्मषो भूत्वा दीर्घमायुरवाप्नुयात् ॥
(111—69)

Whoever daily reads or hears with devotion the sacred Ramayana, or the history of Sri Rama, which is the very embodiment of the holy hymn of Gayatri, is absolved from all his sins and lives the full span of life.

हरिः ओम्

श्रीवासराघवार्येण ग्रथिता बुधसंमुदे ।
मुक्तावली रामकथापयोधिपरिशीलनात् ॥



मङ्गलं कोसलेन्द्राय महनीयगुणाब्धये ।
चक्रवर्तितनूजाय सार्वभौमाय मङ्गलम् ॥

विभीषणकृतप्रीत्या विश्वाभीष्टप्रदायिने ।
सर्वलोकशरण्याय सत्यसन्धाय मङ्गलम् ॥



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